THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXII Philadelphia, May-June, 1934 No. 8

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Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

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Review of 150th Annual Convention of the Diocese

By the REV. FRANCIS C. STEINMETZ, S.T.D.

The complete text of the Bishop's Convention Address read by him to the 150th Annual Convention of the Diocese will be found elsewhere in this issue and should be read and studied by every member of the Church.—Ed.

Discussion over the question of transferring part of the functions of the Commission on Clerical Salaries and Pensions from that body to the Executive Council of the Diocese, and the necessity of frequent ballots to elect the Deputies to the General Convention, were among the outstanding features of the 150th Annual Meeting of the Diocesan Convention on Tuseday, May 1, in the Church of the Holy Trinity, and compelled the holding of a night session before the convention completed its work and was able to adjourn.

The transfer of the portion of the duties of the Commission on Clerical Salaries and Pensions came before the Convention in the form of an amendment to the Canons which had originated in the Executive Council and, following a spirited debate in Convention, was rejected in a vote by Orders. In this vote 116 of the Clergy opposed the transfer and 34 voted in the affirmative. The Lay vote showed 81 against the transfer and 19 in favor of the change. Immediately following an alternative amendment which had been recommended by the Commission was adopted by a vive voce vote.

Both amendments had been submitted by the Committee on Canons without any recommendation for or against. The Rev. Mr. Hartshorne, Chairman of the Committee on Canons, explained that under the Council's proposal expenditures out of the Sustentation Fund for the purpose of augmenting salaries of Rectors, would be directed by the Executive Council; and expenditures to prevent Pension Fund arrearages would continue to remain with the Commission, which, if the amendment was adopted, would be thereafter known as the Commission on Pensions, the Sustentation Fund out of which the clerical salaries payments are made coming under the jurisdiction of the Executive Council.

The amendment proposed by the Commission, and which was finally adopted by the Convention, adds three members of the Council to the Commission so that Council may have full and direct knowledge of all decisions of the Commission and of the problems it deals with, and the Commission have the benefit of the advice of the Council representatives.

By agreement the Executive Council proposal was given first consideration by the Convention. The Rev. Dr. Grammer and the Rev. Mr. Niblo led the discussion in support of this measure. It was opposed by the Rev. Dr. Bartlett and Dean Collins also voiced his opposition. After approximately an hour of debate the vote was taken and the Council proposal was voted down. The counter proposal submitted by the Commission was passed without debate.

Prior to the opening of the business session of the Convention the Bishop and Deputies attended the Celebration of the Holy Communion in St. James's Church, 22nd and Walnut streets, in connection with the 125th Anniversary of the organization of that parish, which St. James's is commemorating this year. The Bishop was the Preacher and the Celebrant was the Rev. Dr. Mockridge, Co-Rector of the parish, assisted by the Rev. Dr. Washburn, of Christ Church and the Rev. Dr. Jefferys, of St. Peter's Church.

Following the Service of Holy Communion the Bishop and Deputies proceeded to the Church of the Holy Trinity.

After the re-election of the Rev. Richard J. Morris as Secretary of the Convention and the Rev. Charles H. Long as Assistant Secretary, the business of organizing the Convention was rapidly completed. With the report of the Committee on Despatch of Business, submitted by its Chairman, the Rev. Mr. Niblo, the Convention swung into action.

The Bishop's Annual Message to the Convention, in which he gave a detailed review of the year's work, had been read by him at the Pre-Convention Meeting on Monday night. The message is printed elsewhere in this issue and gives a clear, comprehensive and frank report of the state of the Diocese and of its needs. The Bishop points out that while no great financial improvement can be noted we have, by the help of God, held every Mission Station and Parish and, so far as the Diocese is concerned, have not in a single instance reduced our stipends.

"Spiritually," the Bishop added, "I think our Diocese is making an advance. Never in our history have there been such congregations on Good Friday nor so many Communions on Easter Day. Many Clergy tell me that attendance at public worship is steadily increasing. I hear this also from other Dioceses."

Referring to the statistics that accompanied his Message, which he said he would refrain from reading at the time, the Bishop called attention to the large number of Confirmations, totaling 3703. Of these the Bishop confirmed 3167; Bishop Abbott, of Lexington, 272, and Bishop Davenport, 264. In addition to the total number Confirmed 139 were Received.

Prior to the Monday night meeting the Clerical and Lay Deputies were the guests of the Bishop at a dinner in the Penn Athletic Club and at which the Presiding Bishop also was a special guest.

When nominations closed for all the offices to be voted for it was disclosed

that the only ones for which for more than the requisite number of names had been submitted were for the Clerical members of the Executive Council; Clerical and Lay Deputies to the General Convention and the Alternate Deputies to General Convention. The Secretary was directed to cast the ballot for the other offices.

Balloting for those offices for which more than the requisite number had been nominated began at the noon recess. Five of the six to be elected as Clerical members of the Executive Council were chosen on the first ballot by the concurrent majority of both Orders. Two more ballots were taken in an effort to elect the sixth Clergy member, with no one receiving a concurrent majority. The Convention thereupon decided to leave the determination of the sixth member to the Executive Council.

The five Clergy members elected on the first ballot were the Revs. Wallace E. Conkling, N. B. Groton, Louis W. Pitt, Granville Taylor and Charles E. Tuke.

Selection of the General Convention Deputies was a longer drawn out process. Nine ballots were necessary before the Convention reached its decision. Late in the afternoon when it was seen that the Convention could not complete its business, the Chairman of the Committee on Despatch of Business moved that adjournment be taken until the following morning. This was voted down in a chorus of noes. This left no alternative but a night session and when the Convention reassembled at 7.45 o'clock it appeared as if considerably less than half of the Deputies were present. The question of a quorum was not raised and it was not until close to 10 o'clock when the election of General Convention Deputies was completed.

The General Convention Deputies elected were:

Clerical: Revs. George C. Foley, John Mockridge, Gilbert E. Pember and Charles E. Tuke.

Lay: Messrs. Spencer Ervin, Samuel F. Houston, Reed A. Morgan and George Wharton Pepper.

There still remained the election of Alternates. The first ballot resulted in the choice of three of the four Clerical Alternates and two of the four Lay Alternates. The Convention decided against taking any more ballots and did not complete that part of its work. The Alternates chosen were:

Clerical: Revs. Wallace E. Conkling, Malcolm E. Peabody and Louis W. Pitt.

Lay: Messrs. Reynolds D. Brown and Louis B. Runk.

While it was apparent that the Deputies showed evidences of impatience over the necessity of so many ballots, the Convention did, however, transact considerable important business during its sessions.

The question of the "Problem of City Churches," to consider which a Committee was appointed at the last Convention, came before the Convention in the form of a Report signed by a majority of the Committee and another Report submitted by a minority. The Committee report was submitted by the Chairman, Dr. Grammer, and the minority by Dr. Washburn.

Both Reports had been printed and were in possession of the Deputies. After Dr. Grammer had read the Report of the Committee and Dr. Washburn was preparing to read the minority, the Secretary directed attention to the resolution that Reports which had been printed were not to be read but were to be submitted by title only. Dr. Washburn cheerfully accepted the situation and expressed his satisfaction with being assured the Minority Report would be printed in the Journal.

The reports are too lengthy to admit of full review here. Briefly, the Report submitted by Dr. Grammer said the Committee "reached the conclusion that it was the course of wisdom to confine its attention to Diocesan Canons and methods of administration." The Report reviewed the laws of the State in relation to endowments for religious purposes and endowments held by Vestries. 'We shall not, therefore," the Report added, "enter upon any discussion of the endowments or problems of the mid-city churches. They have neither invited nor do they welcome our interference." The Report added that the Committee appreciated that the parochial system of the Diocese as a whole presented a special problem, but was convinced the solution will be found out not in new legislation but in a new spirit of administration.

The Report signed by the minority stated the signers could not accept the Committee Report, "less because of what is in it than because of what is not in it." Continuing it said: "At the very start of its deliberations the Committee ruled out of consideration the peculiar problems that constituted one of the main reasons for proposing the Committee, and one of the specific phases of our modern life which it was requested to study."

Before the Convention proceeded to its next order of business Dr. Grammer submitted a resolution that the Convention approve the conclusions of the Committee that there be no new legislation and endorse its suggestions that efforts be made to increase the endowment for the Episcopate. Adoption of this resolution by a vive voce vote ended what for a time appeared to foreshadow a lengthy discussion. For a complete knowledge of the two reports reference should be made to the Journal.

Another question which provoked some discussion and a touch of amusement to the Deputies concerned a motion submitted by Dr. Grammer to strike from the Rules of Order the use of the motion to "Lay on the Table." Dr. Grammer discussed this question at some length, declaring it was a "gag" method of preventing freedom of debate, referred to the special article prepared by him in the April issue of THE CHURCH NEWS in which his viewpoint was given at length. Mr. George Wharton Pepper took issue with Dr. Grammer as to the wisdom of eliminating the motion, and while he admitted it could be used effectively to interfere with debate, he added it was also a valuable piece of legislative machinery, the importance of which had been demonstrated in the light of experience.

As the discussion showed evidence of being continued the Rev. Dr. Steele interjected with a motion "that the motion of Dr. Grammer to strike the motion to 'Lay on the Table' be amended by the substitution of a motion to lay Dr. Grammer's motion on the table." It was evidently a bit of humor on Dr. Steele's part and in the general laughter which followed its introduction the Bishop put the substitute to the Convention. Dr. Steele tried to attract the Bishop's attention that he was not serious but the Bishop evidently did not see Dr. Steele's upraised hand and called for a vote. Dr. Steele's amendment was defeated, and Dr. Steele was among those who voted in the negative. Everybody had another good laugh in which the Bishop joined. Dr. Grammer's motion was then submitted and it was defeated.

One of the important actions of the Convention was its adoption of a resolution submitted by Mr. Spencer Ervin, Vice-Chairman of the Executive Council, for the appointment of a special committee by the Bishop to confer with all Mission Treasurers and all institutions to which the Diocese appropriates moneys, for the setting up of proper methods of safeguarding funds where this is not now done, and also for the Department of Finance to confer with the Committee on Canons as to the advisability of introducing such legislation as may be necessary at the next Convention. The Finance Department of the Council, it was explained, has been making a survey and has discovered in a number of instances the need for a better method of safeguarding such funds and instances where there is a lack of proper safeguards.

Considerable time of the Convention was taken in considering a number of amendments, corrections and changes in the Canons. These were submitted

by the Committee on Canons in obedience to the instructions of the last Convention directing the Committee to confer with the Executive Council with a view of recommending advisable changes regarding Missions. The Report as submitted by the Committee on Canons was adopted by an unanimous vote.

In order that full information may be given of these changes in the Canons the Committee on Canons is authorized to prepare for printing separately and for circulation among the Missions, a short summary of the Canonical provisions having to do with the responsibilities and duties of Missionaries and Missions officers. In addition the Convention directed that in the 1934 Journal of the Convention the complete Canons be inserted.

At the night session Mr. Ervin, at the request of the Standing Committee, reported a resolution from that body asking that the Convention authorize the Standing Committee and the Church Foundation to sell the Bishop's House on Twenty-second street and from the proceeds to purchase another home for the Bishop if necessary. Mr. Ervin explained there was no intention to sell the property, but the Standing Committee felt it was important to be in a position to make a sale should a favorable opportunity occur and without the authority of Convention nothing could be done until there was another Convention. Mr. Runk, a member of the Cathedral Chapter, asked that it be amended to include the word "erect." This, he said, would not limit the authority to a purchase and would make it possible, should it be so decided, to use the proceeds from a sale for building a Bishop's House on the Cathedral site. The motion as amended was adopted.

Under the provisions by which the Diocese owns the Twenty-second street property, if it should be sold, one-half of the proceeds must go to augment the salaries of clergy, and if, after a sale, five years elapse before a new Bishop's House is purchased, the entire proceeds revert to the salaries of clergy.

By a unanimous vote the Convention also adopted a resolution that the President of the Woman's Auxiliary of the Diocese shall be a member ex-officio of the Executive Council.

Another resolution receiving unanimous approval, presented by the Rev. Dr. Lewis, recommended to all parishes and missions the consideration of having separate treasurers, one to have charge of offerings for missionary purposes and the other to have charge of the offerings for parochial purposes.

One of the final matters disposed of was the adoption of a resolution from the Department of Christian Social Service and Institutions that the Deputies to the General Convention present a Memorial to that body requesting the General Convention give the weight of its influence to the menace of motion pictures involved in the present "block" system whereby exhibitors are forced to take films sent them by distributors. It was explained that many exhibitors want to show only the right kind of pictures but are helpless because of the operation of the block system.

Before the Convention finally adjourned, the Deputies by a standing vote expressed their appreciation to the Bishop for his hospitality in having them as his guests at dinner.

BEAUTIFUL OIL PAINTING DONATED AS MEMORIAL IN CATHEDRAL CHAPEL

A striking painting in oil, "The Back of the Cross," has been presented to the Cathedral Chapter by Mrs. Celeste Heckscher Troth as a memorial to Austin Stevens Heckscher and Celeste D. Heckscher, father and mother of the donor, and to the memory also of her brother, R. Valentine Heckscher. It is a dramatic conception of the Crucifixion. At present it is hung temporarily in St. Mary's Chapel, where it may be viewed. It is the work of the donor, who is herself an artist of note. Mrs. Heckscher is a communicant of Christ and St. Michael's Church, Germantown.

In the annual report of the Cathedral Chapter submitted to the Diocesan Convention on May 1 attention was called to the gift of Mrs. Troth, and attention also was called to the opportunity for members of the Church to worthily express in the form of bequests and gifts and memorials that love for God and His kingdom which has ever found through the Christian Ages an outlet in the erection of a magnificent temple of worship.

Attention was called also to the fact that the Chapel of St. Mary now in use gives a helpful and encouraging idea of the wonderful possibilities of the Cathedral to be erected in Upper Roxborough. On the afternoon of Friday, December 8, last, the first Service of Worship, that of Evening Prayer, was conducted in the new building and this Service is being maintained weekly on Saturday afternoons at 5 P. M.

The large model of the Cathedral and the group of other Cathedral buildings which are planned to occupy the 100-acre site has been placed in the Chapel of St. Mary and is well worth viewing. It has been illuminated by electric light so that every detail of the arangement and grouping of the buildings may be enjoyed.

The report of the Chapter also notes that under the will of the late Henry W. Watson $10,000 was bequeathed for a memorial Altar for St. Mary's Chapel, and that the Chapel is ultimately entitled to all the income from his residuary estate after the deaths of some life tenants.

The Rev. Ernest C. Earp and Messrs. Henry I. Brown and Malcolm Lloyd were elected as new members of the Cathedral Chapter at the May Convention.

"And a Little Child Shall Lead Them"

This is a story which it would seem deserves wider circulation than the confines of the parish in which it actually took place. The Rev. Dr. Charles E. Tuke, Rector of St. John's, Lansdowne, reports the incident in his parish paper.

During Lent the Superintendent of the Primary Department met with groups of the children in a "Story-Telling Hour." Each child paid 10 cents a week and the proceeds went to the Lenten Offering for Missions. At one of the meetings when the receipts were counted the leader announced: "Children, we are one penny short of the amount we ought to have." Immediately a little girl arose and, bringing forth her small purse, said: "I'll make up the deficit." No doubt she had been at least hearing of Church deficits, and possibly some others. At any rate she knew the word and knew what her reaction should be to such a situation.

Dr. Tuke, in reporting the incident to his parishioners, added the following comment:

"We commend this child as a splendid example of what loyal Churchmanship should be. If all of our people would act as promptly all of our deficits—of the National Church, of the Diocese, and of the Parish—would be wiped out. This is the text which fits the story, 'Go thou and do likewise.'"

May Commemoration of 150th Anniversary of Pennsylvania's Share in Beginnings of the Church in the United States

The Laymen's Pilgrimage to historic Old Christ Church on the afternoon of Monday, April 30, followed by the Pre-Convention Diocesan Mass Meeting that same night in the Church of the Holy Trinity, marked the opening of this year's Commemoration of the 150th Anniversary of the Diocese, to be followed in October by the Commemoration in which members of the House of Bishops and House of Deputies of General Convention will participate. Bishop Taitt presided at both Commemoration Services on April 30, and the General Church was represented by its Presiding Bishop, the Rt. Rev. J. De Wolf Perry. Addresses at the Christ Church Service were made by the Hon. George Wharton Pepper and the Presiding Bishop. Illness prevented the presence of the Hon. Roland S. Morris and his address was read by his son, Edward Shippen Morris. A Message from Dr. Thomas S. Gates, President of the University of Pennsylvania, was read by Mr. William H. DuBarry. Civic, educational, philanthropic, charitable, and religious organizations of which Bishop was the founder, or in the foundation of which he was associated with the founders, were represented at this Service. The Clerical and Lay Deputies to the Diocesan Convention attended the night Service in a body following a Dinner in the Penn Athletic Club as the guests of Bishop Taitt, and at which Bishop Perry also was a special guest. The Bishop read his Annual Message to the Convention at the night Commemoration. The Rev. Dr. Louis C. Washburn delivered the Historical Address and the Presiding Bishop made the closing Address. The Addresses follow:

Abstract of Address of Hon. Roland S. Morris, read by his son, Edward Shippen Morris, at Service in Christ Church

We are gathered in this historic church this afternoon to celebrate the one hundred and fiftieth anniversary of a significant meeting which was held within these very walls on May 24, 1784. It was at this meeting that the Diocese of Pennsylvania was actually organized in pursuance of a recommendation of the Clergy and vestries of the churches of Philadelphia, made at a meeting held in the previous March. It was a pathetically small group that gathered on May 24th. There were four clergy and twenty-one laymen. Dr. White, the Rector of Christ Church, presided, and it was due to his vision and statesmanship that a form of Diocesan organization was then adopted which later formed the basis of the federal organization of our Church in the United States. The resolution which he then submitted provided that a Standing Committee of the Protestant Episcopal Church in the State of Pennsylvania should be appointed consisting of clergy and laity, who should be empowered to correspond and confer with representatives of the Protestant Episcopal Church in other states and assist in framing an ecclesiastical government, and that the committee should be bound by the following instructions or fundamental principles:

First, that the Episcopal Church in these states is, and ought to be, independent of all foreign authority, ecclesiastical or civil.

Second, that it ought to have, in common with all other religious societies, full and exclusive powers to regulate the concerns of its own communion.

Third, that the doctrine of the Gospel be maintained as now professed by the Church of England; and uniformity of worship continued, as near as may be, to the liturgy of said Church.

Fourth, that the succession of the ministry be agreeable to the usage which requireth the three orders of Bishops, Priests, and Deacons; that the rights and power of the same, respectively, be ascertained; and that they be exercised according to reasonable laws, to be duly made.

Fifth, that to make canons or laws there be no other authority than that of a representative body of the clergy and laity conjointly.

Sixth, that no powers be delegated to a general ecclesiastical government, except such as cannot conveniently be exercised by the clergy and laity in their respective congregations.

It is hard for us at the expiration of one hundred and fifty years to realize the discouraging conditions under which these resolutions were adopted which were destined to lay the foundations of the Protestant Episcopal Church in our country. * * * All the parishes had suffered severely from the war and many had perished from sheer neglect. Their members being generally loyalists had been prescribed during the conflict and were now under the political and social ban. They had been abandoned by England in the provisions of the Peace Treaty. That these broken fragments of the colonial Church were so soon gathered up to form the nucleus of a virile independent church was due almost entirely to the ability, the judgment and the energy of the then Rector of this church, who later became the first Bishop of Pennsylvania—Dr. William White—who has left such a permanent mark of his personality and of his ecclesiastical views in the present organization of our Church.

Among the fundamental principles which I have just recited and which were adopted at the meeting on May 24 was paragraph fifth, which provided that "To make canons or laws there be no other authority than that of a representative body of the clergy and laity conjointly." It is this principle of lay responsibility in the legislation of the Church which we representatives of the laity are now gathered to commemorate. The conception of the laity as taking part in ecclesiastical legislation had long disappeared from the historic churches of Christendom. Its revival, however, must have seemed not inconsistent with colonial practice. From the very establishment of the Church of England in the colonies the laity had been compelled to take an active part in the maintenance of the parishes, and often in the conduct of the services because of inadequate supervision from the ecclesiastical authorities of England. Thus it may well have seemed a natural development when in the very first meetings which he held Bishop White had called to his aid those laymen who had been faithful and active in the several parishes and who had been accustomed to assume responsibility for much of the parish work and had suggested that thereafter they should participate in the development of the now independent church.

If any in those days feared the results of this far-visioned policy of lay representation the experience of a century and a half has proved such fears groundless. Direct responsibility in the government of the Church through the Diocesan and the General Conventions has called forth in each generation the interest and devotion of numberless men whose service and judgment have contributed to the Church's growth and influence. But at no time have the laymen of our Church either sought or exercised a dominant influence on the Church's policy. Our Church leadership has remained, where it should be with our Bishops and clergy. In fact, as I read our history during the past one hundred and fifty years it is the clergy who have been foremost in advocating comprehensive proposals for church unity, liturgical enrichment of our Book of Common Prayer and more flexibility in its use. Often in our Church councils it has been the laity who represented the conservative counter-balance, and never have they shown any tendency to radical innovation. Lay representation has thus given a strength and unity to our church policy which has, I submit, more than justified the adventure in ecclesiastical organization which Bishop White inaugurated within these walls.

But in this commemoration service we cannot rest content with complaisant comment on the past. We laymen live in a very perplexing present. We are facing difficult social, economic and political problems. It is almost certain that we shall soon find ourselves in the midst of another great political debate so characteristic of our national life—where widely conflicting views on government and economics will struggle for supremacy. What of spiritual value can we laymen of the Protestant Episcopal Church contribute by our conduct and influence in such a period? Divided as we are bound to be in our sincere convictions, cannot we unite in exhibiting a spirit of tolerance, of charity and of downright sincerity? Surely this is the very essence of the faith and the fine tradition of our Church and the very substance of our training. We need in these days of growing racial, religious and social intolerance that spirit of sympathetic understanding which we associate with the comprehensive attitude of our Church. And then how vitally we need in our political life that charity in our judgments of the motives and actions of others which our Divine Master so vigorously enjoined on His followers.

If we could combine these qualities with sincerity of purpose, what a real contribution we could make to the tone and spirit of our generation. It was just these qualities which Bishop White exhibited in the great constructive work which he accomplished for his Church and his country. Because he was tolerant, narrow critics have pictured him as indifferent; because he was charitable in his judgments he was sometimes thought to be lacking in conviction. But as one views his long and useful service to his Church and his community there is revealed in his life a sincerity of purpose which dominated all his activities. If we laymen would serve our generation as he served his, we can find inspiration in his example. May we find in these moments of retrospection the strength and courage to go forward and prove worthy of the heritage which is ours.

Abstract of Address by the Hon. George Wharton Pepper at Commemoration Service in Christ Church, Philadelphia

The mere fact that a given number of years has elapsed since the organization of the Diocese has in itself little significance. Centuries are arbitrary divisions in the stream of time. There was little except the calendar and the ringing of bells to mark the substitution of 19 for 18 as the first figure in a date line. The fact that we have 150 years of Diocesan history behind us is interesting but not important. The real significance of our anniversary is that it happens to come at a critical moment in the history of this nation and of the world.

The things which give centuries their peculiar flavor have a way of happening about thirty years after the turn of the calendar. As far as the English-speaking world is concerned, the 18th century began when George II ascended the throne in 1727. The 19th began with the passage of the Reform Bill and the preaching by Keble in 1833 of the sermon that launched the Oxford Movement. For us the 20th century began with the New Deal.

The problem of the Church is how best to prepare the minds and hearts of people to make a right use of the cards that are being dealt to them from Capitol Hill. As to the economic soundness of the New Deal there may be many opinions, but this one thing is clear—that the measures which collectively we call the New Deal concern that which is external to us and will bring a blessing or a curse according to the quality of our interior lives. If the people of the United States settle down contentedly in the comfortable assurance that salvation comes by executive order and act of Congress, this republic is doomed. Among all the varied alphabetical combinations which perplex us there is one that is seldom mentioned, though it is the only one with lasting value—I. H. S.—Jesu Hominum Salvator.

The New Deal is the activity of the state. It concerns the cards that are dealt to the players. But if the players are intent on snitching one another's chips, the game will be as crooked as ever. Let the state concentrate upon the Deal. Let the Church concern itself with the regeneration of the players in the game of life.

When relief is meted out to the needy man it is a blessing if he is able to receive it thankfully. It is a curse if it moves him to organize a strike because he is not getting more.

When the anti-trust laws are relaxed a bit to permit the self-regulation of industry, this may be a blessing if the liberty thus given is used as by servants of God. It will be a curse if it is used as a cloak of maliciousness to enable the strong to strangle some weak competitor in the dark.

When hours of labor are shortened and wages are increased the state has done its part. It is the function of the Church to teach the right use of resulting leisure.

People have settled down happily after the repeal of the 18th Amendment in the belief that they can now be good because temptation has been suppressed by constitutional enactment. They forget that the New Deal imposes a series of prohibitions and restrictions in a hundred departments of life where the 18th Amendment concerned only one. With every new regulation the question arises whether it will be effectuated by the patriot or emasculated by the poltroon.

Without the Church the state is not only helpless, but a dispenser of curses. Without the things for which the Church stands the New Deal is an empty gesture. Without I. H. S. the alphabetical maze is a net for the unwary.

If you have a sense of humor, it will be stimulated at meetings in which codes and executive orders are quoted as assurances of moral reforms. The very same speakers who recently were proclaiming the futility of trying to make people temperate by constitutional enactment are now declaring that moral regeneration can be accomplished by Act of Congress. These assurances are harmful because they stimulate a tendency to substitute dependence upon externals for reliance upon the character of the individual. Multitudes of good people have even come to believe that it is the business of the Church to concern itself with questions of economics and political science. It is little

short of tragic to hear a Catholic priest noisily proclaiming the duty of Christian people in respect to matters about which experts differ, and a Protestant minister claiming to speak for thirty million communicants and advocating as a moral duty the choice of one set of words rather than another for adherence to an over-estimated international court. Meanwhile, the hungry thirty million look up and are not fed.

It is a trite observation that there is at the present time much soul hunger. Certainly it must be the responsibility of the Church to satisfy it. We are halting long enough to celebrate our anniversary. Presently we shall resume our forward march. Assuming that the state, through the New Deal or otherwise, will create the conditions for material recovery, what is the Church going to do to prevent the sheep from starving in the midst of plenty? Of course, the Church is always exhorting us to nobler living, but exhortation is not enough. It seems to me that the teaching function of the Church is the one which at this time needs special emphasis. We need the Ecclesia docens, and in an unfamiliar field. Without neglecting doctrinal instruction (for a man is hopeless without fixed beliefs) I suggest that attention should also be given to two fundamentals of social conduct, namely, simple honesty in dealing with one's own property and the principles of trusteeship in dealing with the property of others.

I believe that every careful observer of human conduct will agree that the thing which we call "the depression" is really nothing but the moral collapse of America. The unpleasant fact is that we are no longer an honest people. And the extraordinary part of it is that we have lost our standards of honesty simply because we are ignorant of what they are. Practical morality, in its relation to commercial conduct, is not a thing that we stumble upon absent-mindedly. It must be taught as systematically and learned as painfully as arithmetic is taught and learned. And morality of this sort is not taught in the American home, in the American school or in the American church. In the home, parents (who may be none too scrupulous themselves) make the extraordinary assumption that their children will inhale honesty as they themselves inhale cigarettes. In the school it is assumed (contrary to the fact) that practical morality is being taught in the home. And the Church contents itself with exhorting people to be honest without instructing them in the fundamentals of honest behavior. Anybody who takes the trouble to put the simplest problem of honest conduct to children, to adolescents and to adults in any business or profession he may select, is likely to be astonished by the ignorance which his inquiry will uncover. In these days of the New Deal we hear a lot of talk about disregard by government of the rights of private property and of the sanctity of contracts. But "government" is only a collective name for public servants; and it is ridiculous to expect public servants to conform to higher standards of commercial morality than those that are recognized by their constituents. Ignorance of the simplest principles of trusteeship is widespread. * * *

There is great need of a series of case-books presenting graded problems of practical honesty suited to the needs of people at various stages of development, with specialized application to different occupations and professions. School children, teachers, sportsmen, lawyers, journalists, merchants, ministers, investment bankers, politicians, brokers, purchasing agents, constables—all of us need to be confronted by the moral significance of the events of daily life. Such primers, in the hands of the rector, would divert his attention from the excoriation of public men and focus it upon the private lives of himself and his congregation. In the hands of the Sunday School superintendent such case-books would be the basis of a course of study as fascinating as it is essential. Teaching of this sort done by the Church is vastly more effective than teaching by any other agency, because the Church can fearlessly emphasize the religious motive for doing the thing that is honest, whereas the secular teacher is content with prescribing rules of conduct which in themselves have no compelling power.

Men and brethren and whosoever among you feareth God—it is high time to think realistically and to see things in America as they are. It is timely to remind ourselves that the state may make new deals, but that nobody but God Almighty can make new players. Not the City Council, not the State Legislature, not the Congress, not the Mayor, not the Governor, not the President, not even General Johnson can make us better men and give us an impetus to nobler living. This must be the message of the Church in the next stage of our onward march, and on her banners should be inscribed this text:

"And he that sat upon the throne said 'Behold I *make all things new.'"*

Message from Dr. Thomas S. Gates, President of University of Pennsylvania, read by Mr. William H. DuBarry

When in 1749, upon the proposal of Benjamin Franklin, a group of citizens of Philadelphia associated themselves together to establish a new academy and to take over the management of the old Charity School, one of the Trustees of the university enterprise was Thomas White, the father of William White, who later became the first Bishop of Pennsylvania and the presiding Bishop of the Protestant Episcopal Church.

As the elder White retained his trusteeship until 1772, it was but natural that his son should enter the academy, and as a college had been added to the foundation in 1755, that in due season he should also enter the College of Philadelphia, from which he graduated in 1765.

In 1744, several years before he became Rector of Christ Church and St. Peter's, young William White, while age 27, was elected a Trustee of his Alma Mater, serving until his death in 1836, a term of sixty-two years.

Bishop White was an attentive and conscientious Trustee. It was largely through his influence and spirit of conciliation that the charter was restored to the College of Philadelphia after it had been arbitrarily deprived of it by a hostile legislature, and it was also due to his influence that the college was finally merged with the University of the State of Pennsylvania, into the University of Pennsylvania in 1791. Bishop White served his college well. Conciliatory but firm, he restored to it peace, order and stability out of contention, chaos and confusion.

While Bishop White gave much to his university, his university gave much to him. When he was a student, the college was dominated by its Provost, William Smith. A clergyman of the Church of England, he had reformed collegiate education in America by devising a curriculum for the college in Philadelphia that became the basis for the standard classical course in America for the next 125 years. At that time, the breadth and scope of this course could not be found elsewhere in America. A man of great force and of learning, he undoubtedly had a great influence on young White. Later the two worked hand in hand to form an Episcopal Church in America. Later both were elected to be Bishops, though Dr. Smith was never consecrated. Later they edited and revised a new Prayer Book for the new Church, Smith, the old teacher, composing the preface, which was shortened and revised by White, the former student.

The story of the University of Pennsylvania in the 18th century was largely

the story of three men, Benjamin Franklin, the Founder, Provost Smith, the Educator, and Bishop White, the Conciliator.

The story of the Protestant Episcopal Church also in the 18th century was largely the story of three men, Bishop Seabury, the first Bishop, Bishop White, the Consecrator, and Provost Smith, the Scholar.

While never a church institution, the happy relations between the University of Pennsylvania and the Protestant Episcopal Church continued through the 19th century. Bishop Onderdonk, Bishop Potter, Bishop Stevens, and Bishop Whitaker in succession, following Bishop White, serving as Trustees.

In the 20th century, after a lapse of many years, the office of Chaplain has been revived to strengthen and deepen the spiritual life of the University of Pennsylvania. The position is filled by the Rev. W. Brooke Stabler, a clergyman of the Protestant Episcopal Church. Several of the Bishops of the Protestant Episcopal Church are graduates of the University of Pennsylvania.

As William White, College 1765, First Bishop of Pennsylvania, served his Church as Presiding Bishop in the 18th century, so James DeWolf Perry, College 1891, Bishop of Rhode Island, serves his Church today as Presiding Bishop in the 20th century.

On behalf of the President and the University of Pennsylvania, it is my privilege to extend to the Bishop and the Diocese of Pennsylvania our greetings and felicitations upon this, your anniversary. May the relations between the Church and the University be as intimate and cordial in the years to come.

Address by the Rt. Rev. J. DeWolf Perry, D.D., Presiding Bishop of the Church, at the Christ Church Service

I am glad to have this opportunity, which you have so kindly and generously given me, to bring a very brief message—perhaps a three-fold message, as it occurs to me, from the number of Bishops who had hoped to be present, but of whom I seem to be the only survivor, who would like me to present their regrets and goodly congratulations upon an event of such supreme importance in the Church of America.

I should like to be represented with the other good Bishops and Clergy of the Church who are sons of Pennsylvania, and who have even in their absence deeply felt an interest in this event. I speak for them—for the men who were born in this Diocese, who had their birth, and baptism, and confirmation here; their education in schools and universities, and their ordination. Over them all will remain the pervading presence of the First Bishop of this Diocese, William White. I bring also a greeting of the present successor of Bishop Seabury to the successor of Bishop White.

In the event of 1789 when Bishop White reached out to bring together the scattered units of the Colonial Church that had been, and welded them into one ecclesiastical family, Bishop Seabury (for reasons I need not describe at present) was not among the company. In those early days the Church was in a degree parochial; in a large measure provincial. Those days are past. We have first of all to thank Bishop White for the far-seeing steps that he took in leading to the great constitutional system and strong ecclesiastical union. I believe that in the message to the Angel of the Church in Philadelphia today the same phraseology might be used as that which is found in the early Chapters of the Book of Revelations to the Angel of the Church in Philadelphia then: "Hold that fast which thou hast, that no man take thy crown."

It is an honorable tradition by which this Diocese is known, by the succession of the Episcopate, by the record of the vast number of clergy who have left their enduring mark upon this community and this Commonwealth, and to that heroic band of men who came as missionaries from the Society for the Propagation of the Gospel. One of the first of them was Rector of this Church, who, as his name denotes, was Welsh, Evan Evans.

It is a well-known fact and singular in one outstanding way, that the prevailing purpose of the Church when it came from England to America was not for the preservation of the glorious tradition of the past, but for the propagation of the Gospel and for the eternal principle of giving what they had to those who had it not. It is in the preservation of that principle that the Diocese of Pennsylvania has so glorious a record.

One cannot go back over the missionary fields of the Far East without taking away the pictures of the institutions and men and women who stand for the missionary spirit of this Diocese.

My brethren, the Church in America looks to the Diocese of Pennsylvania for the same missionary leadership which it has had over decades in the past, and it is confident that that same leadership will be given in the future. We come together for just one moment of retrospect today, to look back upon the glorious past, to hold in grateful and sacred and lasting remembrance these events in the history of the Church. Only for one moment in that retrospect, then passing forward to fulfil the ideals, the spiritual and missionary ideals that we have received from them. God keep us true to that purpose.

Abstract of Historical Address by the Rev. Louis C. Washburn, S.T.D., at Pre-Convention Meeting in Church of the Holy Trinity

Your committee cannot but share with you its gratification over the quite general and genuinely hearty response to your call for some befitting observance of these sesqui-centennial years.

The memory of the Laymen's Pilgrimage to the historic sanctuary this afternoon and the notable addresses delivered there will linger long with those who were able to attend, and must surely be shared with all to whom they will prove an enrichment of thought and life. . . .

We are particularly indebted to the half dozen learned brethren who have done violence to Philadelphia's misconceived taciturnity towards its truly great memories, and have collaborated in compiling the illuminating articles published and distributed by those two venerable and active organizations, the Bishop White Prayer Book Society and the Episcopal Tract Society. Copies of these pamphlets can be secured upon application at the Church House. . . .

Men and brethren, these are indeed pregnant days. Ideals and standards are being ruthlessly scrapped. Every inherited institution is feeling the shock of a world-wide earthquake. Organized Christianity in one land and another, by reason of the blindness and incompetence of its earthly leadership, is being assailed by reckless adversaries. Russia, Germany, Spain, Mexico, and after a fashion Italy and France, summon us to take stock of our stewardship. This is no time for smug complacency and impenitent quotation of the promise that the gates of hell shall not prevail against the Kingdom.

We in this land can take heart of hope in that thus far ours has been an evolutionary revolution. But while we adjust ourselves to the inevitable necessity for plainer living, let us be very sure that we cultivate the concomitant habit of higher thinking.

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GEORGE C. FOLEY, TEACHER OF TEACHERS

There is an amusing story told of Socrates, the greatest of ancient teachers, to the effect that, as he walked one day leisurely along a very narrow street in Athens he met a young man hurrying in the opposite direction. Thrusting his walking-stick across the alley from wall to wall, Socrates barred the youth's progress in order that he might talk to him, for he was always seeking a listener. "Can you tell me," he asked, when the young man had stopped, "where I can procure the necessities of life?" The youth answered somewhat impatiently by pointing to the baker's across the street where he might buy bread, and to the tailor's around the corner where he could have his clothes made, and to the cobbler's nearby, who, he assured Socrates, would make him a stout pair of sandals, while, if he needed anything else, there were many shops in Athens in which he could find everything necessary for sustaining life.

"But," said Socrates, "I wish to live the good life. Could you tell me where I could purchase the necessities for that?" The youth was nonplused—which was just what the crafty old teacher expected—and had to remain to take part in a long discussion about the good life, what it is, where it is found, and how one might acquire such virtues as it demanded.

There has been in Philadelphia since the beginning of the century another great teacher who has been doing just that for the young men studying for the ministry in the Philadelphia Divinity School. Dr. Foley, who has recently given up his professorship in the School, first of all, like Socrates, arrested the minds of the students in his classes by a fresh and striking way of stating ancient truth. Then, having awakened their interest, he led them on, stimulating them by question and answer and by free discussion till they arrived at a reason for the faith that was in them—with the result that every student who entered his classes, provided he possessed average intelligence, left them, not necessarily agreeing with everything Dr. Foley said, but certainly having thought the matter through for himself and come to some definite conclusion of his own. For one of Dr. Foley's primary purposes was to teach a man to think for himself, to stand upon his own feet, to love the Lord His God with all his *mind*.

It is an interesting fact that this great modern teacher of serious-minded young men was concerned with the same subject as Socrates of old, namely, how one might live the good life. More fortunate, however, than Socrates, Dr. Foley had found the perfect revelation of the good life in Jesus of Nazareth. So he gave all the best of mind and heart for thirty years to teaching the youth in the Divinity School what the good life as lived by Christ was, how a minister might best proclaim the good news of that life, and the truth that the example of the good life was the Christ, the Son of God.

You will read elsewhere in this issue that Dr. Foley was professor of Ethics, Homiletics, and Doctrinal Theology. Those words mean very little to many laymen, but being translated into plain English, what he really taught was the Good News about the good life, made possible to men by One who is the perfect revelation of the Father in Heaven, Jesus Christ, "the way, the truth and the life."

Dr. Foley, thank God! is still with us. He has retired because his body is getting older. But let not anyone suppose that *he* is an old man. His mind is still in its prime, it shows no signs of age or decay. For him, as for Rabbi Ben Ezra, "the best is yet to be." He is never afraid of the future, nor does he hesitate to press forward, as an old, timid, overcautious man often does. Dr. Foley's ceiling is never low, never is he held back from flight by any lowering clouds of fear lest God will cease to lead the Church in new pathways. He is a banner in the van of progress. Long may he wave!

THE DIOCESAN CONVENTION

The 1934 Diocesan Convention was one of the busiest in many years; two nights and a day were spent in hearing the Bishop's address and in making plans for carrying on the work of the Diocese. It was prolonged to a greater length than usual by the number of ballots required to elect the clerical and lay deputies to the General Convention, and by extensive alterations to the Canons, some of which caused a great deal of spirited debate. The Committee on Canons, having been quiescent for over a year, suddenly erupted with an overwhelming mass of amendments from which the Convention took a long time to extricate itself. Amending canons is often tedious and dull, but this year it was so exciting that it provided by far the most interesting debates in the session.

It is a question, however, whether such a large

body as the Diocesan Convention—almost twice as large as the Congress of the United States—can ever be a very satisfactory deliberative body, especially in a one-day session. Among such a large crowd also there are always bound to be a number of masters of the ancient art of periphrasis, the art of saying little in many words, an art developed by Greek rhetoricians, but perfected by modern lawyers, legislators and clergymen, who waste the time of public assemblies and prolong them to boredom by verbosity. In the most difficult task of electing clerical deputies to the General Convention, which meets in Atlantic City next October, the Convention chose three former deputies, Drs. Foley, Mockridge and Pember, and the Rev. Dr. Charles E. Tuke, of St. John's Church, Lansdowne, a truly representative group, who, with the distinguished lay-deputies, will give this Diocese a delegation worthy of its eminent position in the Church. Our readers are referred to the Bishop's address for a concise and graphic summary of the progress of the Diocese during the year 1933.

A FAITHFUL SOLDIER

THE CHURCH NEWS has always pursued the policy of keeping its editorial columns free from obituaries. Yet there must be an occasional exception: it cannot omit some reference to the passing of Dr. Hoyt, Rector Emeritus of St. John's Church, Cynwyd. He was a dear old man, a devoted soldier of his country, and, what he loved much better, Christ's faithful soldier and servant unto his life's end.

One of his most lovable traits was his way of encouraging people, a habit of which the editors of THE CHURCH NEWS had many experiences. He never missed an opportunity of praising the paper, repeatedly declaring that it was the best magazine in the Church. And what he did for THE CHUCH NEWS he did for others. Thank God for H. A. F. Hoyt.

A Visit to Byberry

By the REV. HENRY DAVIES, Ph.D.

Byberry Hospital, like ancient Gaul, is divided into three parts. The first is the Philadelphia Institution for feeble-minded Children, known as "the Camp," the second is the Women's Department, the third comprises the Men's wards and the Hosington Home. These three groups are housed in buildings originally planned for 3,000 patients; they now "accommodate" nearly 6,000, and, needless to say, this 100 per cent overcrowding creates problems which, but for the intelligence and devotion of the staff, would be almost insuperable. There are few spots of the same acreage in the United States with so dense and unique a population.

Among these afflicted souls the City Mission has for many years been carrying on the ministry of Christ and His Church, some glimpses of which are here given.

Casual visitors, and certainly those who depend on hearsay, are not likely to appreciate the human side of the Hospital, because the attitude commonly found among normal people towards the "insane" is too often one of fear and shrinking, which prevents them from making any profitable contacts or forming friendly relations with them. They do not realize that these 6,000 patients *are* human beings, suffering from some more or less serious mental disease needing care; victims of the stresses and strains of modern life and the pathology of so-called civilization, or of some hereditary weakness.

The things men live by, work, play, worship, beauty, love, give us the clues to the human interest of the story of these patients' lives, glimpses of which may help the reader, with sympathetic understanding, to enter into their experiences. Take, e. g., worship, which occupies so important a place in their spiritual outlook. There are those who would curtail the religious services on the ground that they are incapable of understanding them. That may be the case with those who are too ill to receive them. It is also true that there is some danger of overstressing the emotional element. But it would be an act of incredible cruelty to deny the rest suitable opportunity to associate for worship, prayer, praise and sacramental communion. Should the critic by any chance happen to attend one of the Sunday services, he would change his mind. To see the patients at worship, following without prompting the order of the Mass or Holy Communion, is an inspiring experience. It is sometimes asked whether they can sing! Those who have heard them, say few churches in Philadelphia equal them for hearty congregational singing. Do they listen to preaching? Yes, if it is worth listening to. But surely there are disturbances, you think? Yes, occasionally, but so rarely that no one notices them, for the attendants soon have them under control. For order, reverence and fellowship in worship they leave little to be desired. One patient recently said to the writer, "The religious services are the bright spots in our lives. Take *them* away and it would be like an eclipse of the sun."

Another glimpse is afforded by the Infirmaries, where one meets with a deeper need and a more appealing picture. In the wards, the human interest is occupational and life is varied by conversation and diversions of one sort and another, as well as by the occasional need of discipline. It is in the Infirmaries that one best realizes the meaning of "the fellowship of suffering." At the bedside of the sick and dying, only personal service counts, and the blessing of the Holy Sacrament is felt in all its comfort and healing power. And what wonderful examples of patience and faith in the presence of disease, darkness and despair one meets! One of the sweetest, most cheerful and appreciative of these is a Quaker lady, already past her ninety-fifth birthday. Though totally blind, the Inner Light shines with undimmed radiance on her spirit, and is ready "to depart and be with Christ." Not all the patients, alas, have her supreme peace. But it is a mistake to think that any of them, even when speechless, are unresponsive to the personal services rendered them. "After all, what the insane most need is a friend." Kindness never fails to win a response: it is often the only medicine they need, and certainly the most efficacious.

It would serve no good purpose to describe the varying moods of elation and depression that occur and recur in a mental hospital. The picture has its dark side, deep in shadow and apparent hopelessness. It is true,

"There is no stench of Hell,
No load of pain,
No goad or chain,
That is not felt by those
Who here endure the woes
Of Satan's train."

(Continued on page 270)

The Bishop's Convention Address

It is with joy that I greet you at the Convention held this year, commemorating the 150th anniversary of a great event in our Church's history. When the Treaty of Peace between Great Britain and this country was signed in Paris in 1783, it secured to us thirteen States and the territory west of the Mississippi. While the war lasted, these States had fought side by side, but when it was over there seemed to be nothing to hold them together. They had no President and their Congress was destitute of power. It was not until 1787 that a Convention was held and after four months of wrangling and stormy debates a Constitution was adopted. There were still the Federalists supporting a Union of States, and anti-Federalists who believed in the sovereign rights of individual States, and jealous of any power given to a central body. In this political condition how fared it with the Church? In 1783 Maryland made "A Declaration of certain fundamental Rights and Liberties of the Protestant Episcopal Church of Maryland." In this she says, "We consider it as the undoubted Right of said Protestant Episcopal Church to *complete* and *preserve herself* as an *entire Church;* and to have the full enjoyment and free exercise of those purely spiritual powers—which being derived only from Christ and His Apostles are maintained independent of every foreign or other jurisdiction." This was maintaining the sovereignty of each State in matters ecclesiastical as well as in matters political.

Conditions in Church and Nation in 1783

A semi-private meeting was held in New England in 1783 and Samuel Seabury was selected as Bishop. He was sent to England to do everything in his power to secure Consecration. In case of failure, he was to go to the non-juring Episcopal College of Scotland. The Bishops of England properly refused to give the Episcopate to petty States or sections and the non-juring Bishops were invoked and acquiesced.

Philadelphia was the College of Statesmen. These Statesmen with all their differences of opinion were determined that America should be a Nation. The Rev. William White, whose whole life had been spent with these men, had the same idea in regard to the Church. Churchmen must be gathered into one body and that body legislate for the whole Church.

An entry in the Minutes of the Vestry of Christ Church, Philadelphia, at their meeting on November 13, 1783: "The Rector mentioned to the Vestry that he lately had a conversation with Doctor Magaw on the Subject of appointing a Committee from the Vestries of their respective Churches to confer with the Clergy of said Churches on the Subject of forming a Representative body of the Episcopal Churches in this State, and wished to have the sense of this Vestry thereon. After some consideration the Vestry agreed to appoint a Committee of two Persons for Each Church viz: M^{r} Clarkson W. Pollard for X^{t} Ch. Doctor Clarkson and M^{r} Chaloner for St. Peter's Church." On April 10, 1784, "The Rector, Mess^{rs} G. Clarkson, Chaloner and Pollard report that agreeable to the Minit of the 13th Nov^{r} and to a similar appointment of the Vestry of St. Paul's Church, there had been held three Meetings of the Clergy and the Committees of the two Vestries."

Steps Taken to Form Representative Body of Church in Penna.

Dr. William Smith, in Maryland, and the Rev. Abraham Beach, of New Brunswick, New Jersey, united in arranging for a meeting in New Brunswick to resuscitate The Corporation for the Relief of the Widows and Orphans of the Clergy. The meeting convened on May 11, 1784. It was attended by three representative clergy each from Pennsylvania, New Jersey and New York, and four laymen who were at hand on civic business. Dr. White presided. The Philadelphia clergy urged the adoption of the principles which they had previously agreed upon. A committee of correspondence was appointed "for the purposes of forming a continental representation of the Episcopal Church and for the better management of the concerns of said Church." It was also agreed to procure as general a meeting as might be of representatives of the clergy and laity of the different States in the city of New York on the 6th of October following. Before that general meeting a provincial one was held in Philadelphia which had great influence upon it.

"Before the autumn meeting in New York Dr. White had corresponded widely with Churchmen in various parts of the country, entering at length and in detail into the plans of reconstruction, stirring the interest and stimulating the action which brought so large a delegation to New York. There were representatives from eight States present. It was regarded as a voluntary rather than an authorized convention; and its acts took the form of recommendation and proposal. Dr. Smith was made Chairman. A report was adopted embodying essentially the principles affirmed by the Philadelphia clergy in May. It advocated one general Episcopal Church for the United States to be constitutionally governed by representatives, clerical and lay, from the Church in each State."

Dr. White Corresponds with Churchmen Throughout Country

It is this work of Dr. White, then only thirty-seven years old, that the Diocese of Pennsylvania is commemorating at this time.

When we turn our minds to the events of the past year there is much for which to thank God. We have noted no great financial improvement. Quite the contrary. By the help of God, however, we have held every Mission Station and Parish; and, so far as the Diocese is concerned, have not in a single instance reduced our stipends. We have 76 Aided Parishes

and Missions beside Institutions, which require a Diocesan outlay of over $10,000 a month. When more prosperous times arrive we hope that some of these may be able to take care of themselves, but at present they need our help.

Spiritually, I think our Diocese is making an advance. Never in our history have there been such congregations on Good Friday, nor so many Communions on Easter Day. Many Clergy tell me that attendance at public worship is steadily increasing. I hear this also from other Dioceses.

Diocese Today Showing Spiritual Advancement

A number of our Missions are giving evidence of renewed life and greatly increased congregations. No Diocese ever had a more earnest and consecrated set of workers. Our Deans are intelligent, active and resourceful. They are unsparing of themselves, and their labors are bearing abundant fruit. Our Finance Department, under the able and experienced leadership of Mr. Joshua Ash Pearson is accomplishing great results. The Field Department, under the leadership of Mr. Snowden, who served an apprenticeship in the National Council, is most alert and constructive. The Budget Committee, under Dean Hill, strains every nerve and muscle to make $150,000 do the work of $200,000. A tremendous help has been the Diocesan Contributors' Fund under the inspiration of Dean Shreiner. In this way fifty thousand dollars were contributed last year, and we hope to get at least a like amount this year.

For a long time we have felt the need of a man of education and culture and spirituality, and so circumstanced that he could give his services gratuitously to the Diocese. Such a one, we felt, could meet with Vestries and help them solve their difficulties. He could also be so conversant with the needs of the Diocese, and opportunities for investment of wealth in unfailing securities, that he could advise men how to so use their material possessions that they might not be ashamed, when called upon, to give an account of their stewardship. Such a man we have found in Mr. Spencer Ervin. His splendid but unobtrusive work is bearing rich fruitage.

Work of Mr. Ervin Bearing Rich Fruitage

Nor can we forget our great Chancellor, the Honorable Roland S. Morris, who gives so much of his valuable time to solving the great legal problems which beset us. A decision from him is never questioned.

During the past year I Instituted eight Rectors.

On May 6, I dedicated the great addition to the Episcopal Hospital. This will enormously increase the capacity as well as add to the efficiency of the work. A splendidly equipped Maternity Department is now made possible. The Hospital never had this Department before. A large number of beautiful private rooms are also provided. If you want to be proud of what your Church is doing for suffering humanity, go and look at and through the Episcopal Hospital.

Episcopal Hospital and Other Dedications During Year

On June 6, I dedicated a most beautiful window at St. Martin's, Ithan. Theophilus P. Chandler, a renowned architect, desired to give to the Lord his last and finest work. He designed the beautiful Chapel at Ithan, but before its completion he became totally blind. He, therefore, was never permitted to see his gift. Some years after his decease, his wife was desirous of putting in a Chancel window in memory of her husband. After a long search, a design was selected and the window executed. Before its completion, however, she was called away by death and never was permitted to see her gift. Strange this would be, did we believe that death ended all. In the life of the Church expectant, we believe that both have the joy that was denied them on earth.

On June 7, I opened the added building at the House of Rest for the Aged. This is one of our greatest charities. The happiness that prevails among our aged guests makes a visit there a joy. Through the kindness of the Houston estate, a five years' permission was given to use this large additional building. Even with the increased space we cannot accommodate all who seek our help. This Institution should make a great appeal to the generosity of the faithful.

On June 11, I dedicated a Parish House at Trinity Church, Solebury. This is the only public hall of the neighborhood and is largely used. It is beautiful in design and equipment and fills a long-felt want.

On December 25, I consecrated the graveyard at Old St. David's Church, Radnor.

On December 31, I blessed a beautiful window at the Church of the Nativity, Rockledge. This window was in memory of the wife of the Rector and was a gift of love from the whole congregation.

A beautiful entrance porch has been built at Grace Church, Mt. Airy, by Mr. Ralph North and family in memory of Mrs. North.

The Parish House at Emmanuel Church, Quakertown, has been renovated at an expense of $1700 and no debt incurred.

On February 18, I dedicated a Chapel Altar at St. Mark's Church, Frankford.

On August 4, I broke ground for a Parish Building, the first unit of a group of buildings for St. Anne's Church, Willow Grove.

On January 4, I dedicated the building. It is very beautiful; of ample size and nicely equipped. It reflects great credit on the Rev. George Christian Anderson, through whose efforts it was made possible.

On April 21, I dedicated a Chapel and Baptistry in the Church of the Good Samaritan, Paoli.

On June 3, I laid the foundation stone of St. Mary's Chapel of the Cathedral Church of Christ. Seventeen

Cathedral and Its Needs

years ago Mrs. Annie M. Vaughan Watson left the sum of $100,000 for the construction of a Church. Bishop Rhinelander selected the Church of the Ascension, Philadelphia, as the beginning of a Cathedral and purchased adjoining property with the money. Later on, it was felt that that was not a favorable location. Bishop Garland purchased 100 acres in Upper Roxborough and promised the Hon. Henry W. Watson that the Chapel should be built there. Years were passing and no progress made. Unpromising financial conditions existed. Mr. Watson felt that seventeen years was a long delayed promise and showed the present Bishop letters of the promise and its many deferments. He also spoke of his age and health and the earnest desire that he might at least see the beginning of the work. Under these conditions, the Cathedral Chapter planned to begin at once. Congressman Watson was at the laying of the cornerstone, and died a few months afterward. So delighted was he, that he made a Will leaving us $10,000 for an Altar, and his entire estate after a life interest of his wife and her daughter. We have large mortgages on the ground, though, through the kindness of friends who own the ground, the interest is very low. We hope our friends will not only remember the Cathedral in their Wills, but will make gifts now, when the needs are so pressing. The formation of a League to make annual contributions to the Cathedral Fund would be a step in the right direction.

One sad event is the Philadelphia Divinity School which is in such financial difficulty that it closed its

Philadelphia Divinity School Situation

term on April 14. It hopes that by eliminating the overhead for six months, and awakening the interest of the Alumni, it may resume its sessions next October. The Divinity School is not a Diocesan Institution, though it was established by that great master builder, Alonzo Potter, Bishop of Pennsylvania. It has done a magnificent work, and a large percentage of the most successful clergy of our country look to it as their Alma Mater. The School has never been sufficiently endowed for its expanded work. When I attended it, there was a private house for the resident students, and a stable for class rooms. In such simple accommodations and with but four Professors and an Instructor in Hebrew, the support was comparatively simple. With buildings of over $1,000,000 value and an enlarged faculty, the expenses enormously increased, and there should have been a corresponding increase of endowment. The situation is aggravated by the fact that 3/5 of the Endowment Fund is not now productive. This is not due to rash investments. Every Philadelphian felt that mortgages and the Pennsylvania Railroad were as sure as death and taxes. We have no railroad investments, but three hundred thousand dollars' worth of mortgages are not yielding a dollar of income. I wish that an annual offering for the support of the School were taken in every Church of the Diocese. I hope, in this present emergency, men and women of wealth will come to the assistance of a School that has such an honorable history.

The Church Training and Deaconess School is also one of our important but inadequately supported

The Church Training School

institutions. In this School I taught for twenty-five years and I can attest the devotion and fidelity of those who are there preparing for Church work. For several years I was an examiner at the Divinity School, but the examination papers of my department at the Church Training School were far better than any I examined at the Divinity School.

Last year, through a most earnest and thorough appeal, sufficient funds were secured to carry on through the year. Again we must make an earnest appeal if the work is to be continued. It is most important and should receive the monetary support of all interested in the well-being of our Church.

The Home for Consumptives has suffered greatly in the past year. Last year its annual income from

The Home for Consumptives

all sources decreased from $126,000, which barely supported this great institution, to $82,340. It serves a vast number of people most of whom can give nothing, or a very small amount, for their care. I have had most piteous appeals from sufferers unable to pay.

It is one of the finest institutions in the country. I have seen patients carried in, apparently on the verge of death. I have seen the same come out and live for many years, taking up their old positions and supporting their families. Were I tubercular, it is the institution to which I would want to be taken. While its privilege is open to all without regard to religious faith, its support must come mainly from our own Church. We have in the membership of our Church both wealth and liberality, as is attested by the gifts to outside works. I do not want to restrain our people in any work for the benefit of mankind. I would, however, like them to know the importance of what our Church is doing; and of the call that these institutions should have upon their liberality. Most of these freely give their benefits to all, Christians of any religious faith or non-Christians. It is our Church's gift to humanity. To keep the institutions up to the highest efficiency, and that they may serve all who need their care, requires generous giving on the part of our own people. When you realize this, I know you will want to give.

There are several events in the past year that are worthy of notice. The 100th anniversary of the Female

Notable Events in Diocese During Past Year

Protestant Episcopal Prayer Book Society of Pennsylvania was celebrated on February 10. The Bishop celebrated the Holy Communion in his Chapel at the Church House and the Rev. James

Alan Montgomery, a descendant of one of the founders of the Society, made the address.

On July 23, Calvary Church, Conshohocken, began its 75th anniversary observance. It was a great pleasure to be present and preach on the occasion.

On November 10, the Rev. Charlles H. Long celebrated the 15th anniversary of his Rectorship at Zion Church, Philadelphia. I was present at the dinner on that happy occasion.

On December 3, I preached the Sermon in St. Michael's Church, Trenton, it being the 230th anniversary of the Parish.

On December 10, the Rev. Wallace E. Conkling celebrated the 10th anniversary of his most successful Rectorship at St. Luke's Church, Germantown. I was present, confirmed and preached.

On December 21, St. Peter's Church, Germantown, celebrated its 60th anniversary. The Rector Emeritus, the Rev. Stewart P. Keeling, D.D., preached, and I held an Ordination. On the following Sunday I preached and confirmed.

The Rev. Charles H. Arndt, after five years as Curate and thirty-six years as Rector, resigned the Rectorship of Christ Church, Germantown. He was much beloved and his resignation much regretted.

On Trinity Sunday, June 11, Christ Church and St. Michael's combined, selecting Christ Church as the Parish Church. This was not done because of failure or noticeable diminution of congregation of either Parish. They were, however, so close together that it was felt that more effective work could be done by combining their labors.

Expresses Gratitude for Help in Solving Problems

I owe the deepest debt of gratitude to the many men and women who give so generously of their time and mental energy to solving the problems of the Diocese. Committee meetings absorb much of their energy. They are many and require deep thought. I must speak of one most active in all our work, though to mention his name is enough. Edward Horne Bonsall walked with God and lived to fulfil His will. He held a most enviable position in business, standing at the very head of his profession. Yet everyone was impressed with the fact that business was always made subordinate to his service for God. His sudden taking off was like that of Enoch—"he was not, for God took him."

The Diocesan Altar Guild has made my Chapel all that could be desired. Daily Prayer, Confirmations, Celebrations of the Holy Communion, and even Marriages take place in this sacred spot.

Woman's Auxiliary Continues Its Wonderful Work

The Woman's Auxiliary continues its wonderful work in all departments of missionary endeavor; and the Girls' Friendly Society is interesting girls and young women in work for one another. The Brotherhood of St. Andrew is exercising a wholesome influence among men as is attested by the large number of men at the Corporate Service of the Holy Communion on Washington's Birthday. The Church Club, though not as large as I should like to see, has given us a great stimulus in the papers read at its meetings. Some of these have been published.

Hopes for 20,000 from Diocese at General Convention

Next October the General Convention will be held in Atlantic City. No city in the United States is more accessible; nor can any city offer the varied and extensive hotel accommodations. There is an auditorium that seats over 40,000. It is my earnest desire that it shall be completely filled at the Opening Service. New Jersey, Newark, New York, Long Island, Bethlehem, Harrisburg and Delaware should each send large delegations. My hope for Pennsylvania is that it shall send 20,000 persons. It can do this. Railroad accommodations are being provided. Anyone in the city of Philadelphia with a five-dollar note can cover the expenses of the opening day, including transportation, meals, the night reception at Haddon Hall and one dollar for the Offering. It will be a wonderful day and each one will get a thrill. Forty thousand at the Opening Service would also be a demonstration of our strength and love for our Church.

The Diocese of Pennsylvania never forgets that there is a two-fold purpose before the Church of God, viz:

(a) The spiritual upbuilding of the children of God; and

(b) The Conversion of the world to Christ.

In the Parishes and Missions of our own Diocese we seek to build up the children of God by instruction, by worship, by sacrament, by faithful pastoral visitation and by the engaging of each member in some department of Christian service.

The conversion of the whole world to Christ is the great commission of the Master to His Apostles, who said, "Go ye into all the world and preach the Gospel to *every creature.*" We do not question the salvability of all mankind. He has said, "Every creature." What He said to His people during His earthly sojourn He says to us, "When the Son of man cometh will He find *the faith* upon the earth." We are His body to do His will.

Diocese Shares Equally with National Council in Quota Givings

The Diocese of Pennsylvania never spends one dollar more within the Diocese than she sends to the National Council. This year she did not meet her quota nor did any of the seven largest Dioceses. She gave 71%, but this was the largest percentage of any of these Dioceses. The next largest percentage being 59%. She made the largest per communicant contribution of any of these Dioceses. The five small counties that comprise our Diocese gave more than the combined gifts of the VI, VII and VIII Provinces of the Church. We thank God for this Missionary zeal. It

is the evidence that the faith of Christ has gripped our life.

I have had a very happy year. I love my work and I want to give to God every waking hour in service or in preparation. This will never wear a man out, nor make him unhappy. It will thrill him. It is not work, but worry, that wears. God has in large measure delivered me from that. Dr. McIntyre, the White House physician, has said that President Roosevelt is healthier than when he first entered upon his duties; and he attributes it to his cheerful, optimistic outlook, never expecting trouble. Someone asks why doesn't the President worry, to which he replies, "Possibly because he has so much to worry about that no human being could cover the ground, and he doesn't even try." Possibly that is true also in my case. Someone said to Morse, "You must be very proud of your great invention. How wonderful is the Morse Code." To this he replied, "It is not mine. God said to me, 'I want to reveal a great thing to the world; if you will obediently walk with me, I will use you as my instrument.'"

Is Happy in His Work as Bishop

I feel that God has a great work for our Diocese. Unworthy though I am, I have been chosen by God to be the Bishop and leader. I will not worry over results that may not always be as I wish; but I will strive with all my frailties of mind and body, and no one is more conscious of them than myself, to walk with Him, that through me He may reveal to His people the greatness of their calling, and the wonder of their opportunity.

"O make Thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light as of old;
O teach Thy wandering pilgrims
By this their path to trace,
Till, clouds and darkness ended,
They see Thee face to face."

ST. GILES IN STONEHURST BECOMES CHAPEL OF HOLY APOSTLES, SEPTEMBER 1

On September 1, St. Giles Mission, Hampden Road and Locust street, in the Stonehurst section of Delaware county, will became a Chapel of the Church of the Holy Apostles, Philadelphia, for an experimental period of two years. Announcement to this effect was made by the Rev. Dr. George H. Toop, Rector of Holy Apostles, to the members of his congregation, on Sunday, April 29, and the Rev. Walter C. Pugh, priest-in-charge of St. Giles, also announced to the members of his congregation that the transfer had been decided upon.

The decision whereby St. Giles will assume the status of a parochial Chapel was the outcome of a suggestion made to the Rector, Wardens and Vestry of Holy Apostles by the Bishop. This was followed by a number of conferences as a result of which Holy Apostles agreed to assume jurisdiction of St. Giles with the option to take over the work permanently at the end of two years or to restore it to its present status as a Diocesan Mission under the Bishop. The effect of the transfer will be to relieve to a considerable extent the strain upon the finances of the Diocese and, in the opinion of the Bishop, bring to St. Giles the strength of Holy Apostles. The transfer has the approval of the Executive Council of the Diocese as well as the Bishop's endorsement.

FR. JOINER AGAIN HEADS THE GUILD OF ALL SOULS

The national organization of the American Branch of the Guild of All Souls, whose organization dates back more than a half century in the United States, held its annual session in this Diocese on April 23 at St. Clement's Church. The Rev. Dr. Franklin Joiner, Rector of St. Clement's, was re-elected Superior General. The Rev. William Pitt McCune, Rector of St. Ignatius Church, New York, was the preacher at the service of Holy Communion. At the business session addresses were made by the Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, and the Rev. Dr. Frank L. Vernon, Rector of St. Mark's, Philadelphia.

GOOD SHEPHERD. ROSEMONT, MARKS 65TH ANNIVERSARY

On Good Shepherd Day, the Second Sunday after Easter, April 15, the Church of the Good Shepherd, Rosemont, celebrated the Sixty-fifth Anniversary of its organization and the Fortieth Anniversary of the first service in the present church edifice. At the early Eucharist a parish corporate communion was made with the Rev. Charles Townsend, Rector of St. Stephen's Church, Providence, R. I., a former Rector of the Church of the Good Shepherd, as the Celebrant. At the Solemn Late Eucharist Fr. Townsend was the preacher, the Rev. William P. S. Lander, Rector of the parish, was the Celebrant. On Thursday at the parish anniversary dinner more than 200 guests assembled, among them representatives from the three parish churches which owe their early history to the Good Shepherd parish.

The Good Shepherd parish was organized on June 4, 1869, by residents of the old Main Line of the Pennsylvania Railroad, and entered into a very active growth under the leadership of its first Rector, the Rev. Henry P. Hay. Land was purchased and a stone church erected in 1871. The first hospital on the Main Line was established by this parish, as well as a day school for boys, and missions also were established at Paoli and Radnor. During Dr. Hay's rectorship, which continued for fourteen years, a parish house and rectory were built.

The Rev. Arthur B. Conger became the second Rector. During his twenty-eight years of leadership another mission was started at Ithan, a new site for the church was purchased, and the present church was erected as a memorial to Augusta Graham French by her husband, Mr. Harry B. French. In May, 1912, the Rev. Charles Townsend became the third Rector, and during his eighteen years' service many improvements were made, among them the erection of a new parish house with the stones of the original church building incorporated in it, a cloister to join church, choir room, sacristy and parish house, a Lady Chapel and many beautiful appointments in the church itself. In 1930 the Rev. Thomas A. Sparks became the fourth Rector. He resigned to accept a call to become Vicar of Trinity Church, New York, and in January, 1933, the present Rector, the Rev. William P. S. Lander, succeeded him.

Since June, 1920, the Rev. Edmund L. Souder, mission priest in China, has been on the clergy staff of the parish.

174TH ANNIVERSARY

The 174th Anniversary of Christ Church (Old Swedes), Upper Merion, will be commemorated with special services at the 10.30 A. M. services on Sunday, June 24. The Rev. Edmund H. Carhart, Rector of St. Mark's, Frankford, will preach the Anniversary Sermon. The services will be in charge of the Rev. James H. Lamb, Jr., Rector of the parish.

Rev. Dr. George Cadwalader Foley Retires After Active Ministry Covering Nearly 60 Years

Acting upon a decision he had made nearly a year ago, the Rev. Dr. George Cadwalader Foley, following the Commencement exercises of the Philadelphia Divinity School on Saturday, April 14, resigned as a member of the School's Faculty, to retire from an active ministry covering a period of nearly sixty years.

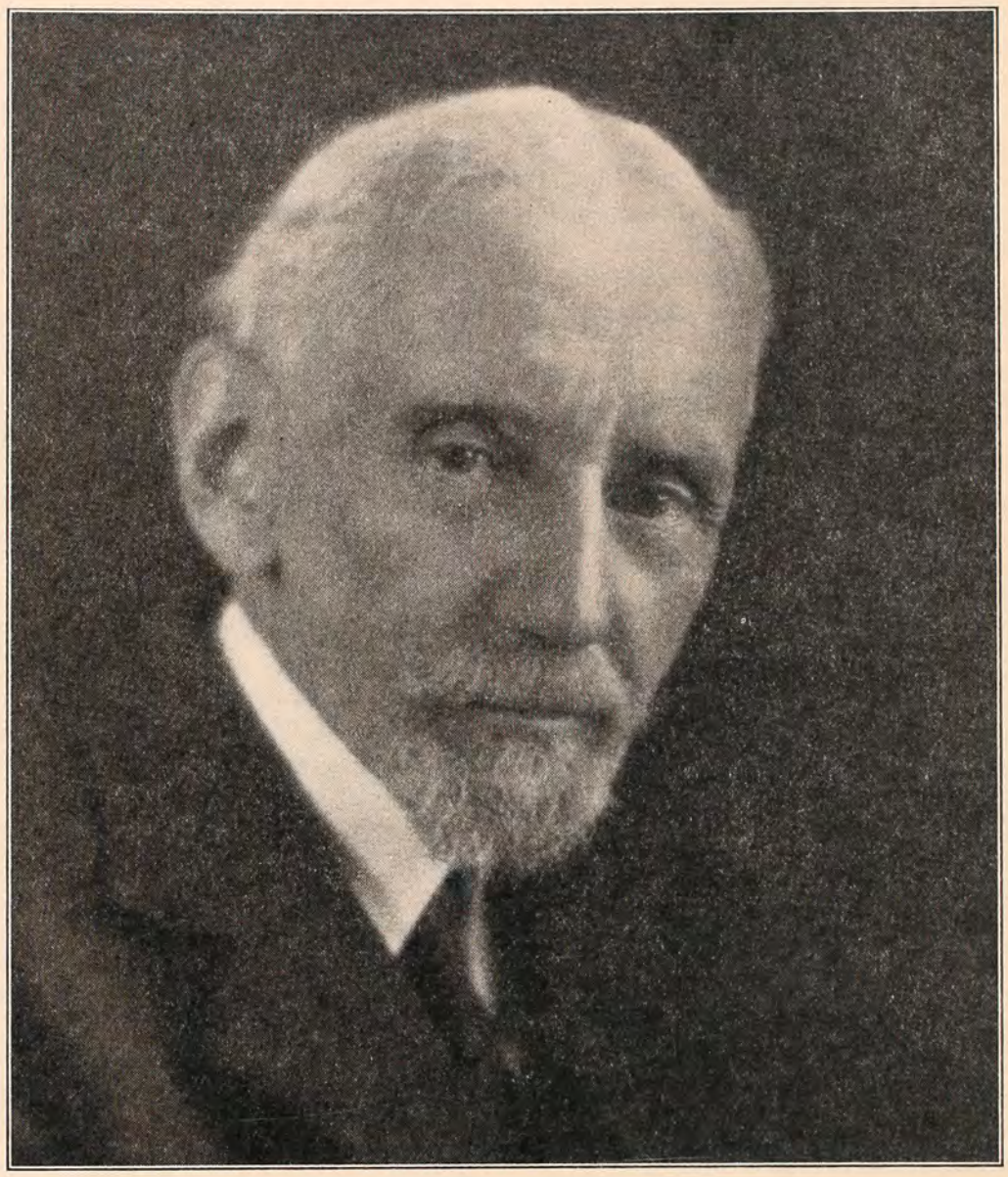
Dr. Foley will have reached the age of 83 years on June 29, and the death of the Rev. Dr. H. A. F. Hoyt, on April 22, leaves Dr. Foley the oldest alumnus of the Philadelphia Divinity School, being a graduate of the Class of 1875. Dr. Foley had originally intended to make his retirement date from the regular Commencement in June, but when the Boards of the School decided to shorten the academic year by holding the Commencement on April 14, Dr. Foley also advanced the date of his resignation.

Immediately following his resignation the Faculty of the school held a special meeting, at which the following Minute was adopted:

That the Faculty of the Divinity School of the Protestant Episcopal Church in Philadelphia hereby place on record their keen sense of regret at the resignation of Prof. George C. Foley, D.D., as Holy Trinity Professor of Systematic Divinity. Dr. Foley's connection with the school has been long and distinguished. For many years he served as Professor of Homiletics and Pastoral Care, to which chair was annexed the Department of Christian Ethics. When he succeeded the late Dean Groton in the Chair of Systematic Divinity, Dr. Foley attained the ambition of his life, the opportunity of teaching Doctrinal Theology, a subject to which he had for all the previous years of his ministry devoted his studies. His method of instruction as Professor of Divinity involved constant and keen discussion with his class and was eminently successful in training his students to think clearly and fearlessly in matters of doctrine, rather than merely to accept a dogmatic system. His presence at the school as the occupant of an important chair lent distinction to the Faculty, and the ability with which he served in the General Convention redounded to the credit of the school. We shall miss his wise counsel, his genial companionship, and his hearty co-operation. We trust that in the years to come he may continue to serve his brother clergy by his wise and stimulating counsels and the Church by his ripe scholarship and profound learning.

JOS. CULLEN AYER,
Secretary of Faculty.

Dr. Foley's membership on the Faculty of the Divinity School covers a period of twenty-nine years. His resignation from that body leaves but one member who has served a longer time, the Rev. Dr. James A. Montgomery. The Rev. Dr. J. Cullen Ayer, who is still a member, and Dr. Foley joined the Faculty on the same day in 1905.



The Rev. George Cadwalader Foley, D.D.

Dr. Foley, who is a native of Philadelphia, entered the ministry from St. Matthew's Church, 18th Street and Girard Avenue. He was educated at Griswold College in Davenport, Iowa, and the Philadelphia Divinity School. During his Diaconate he served as an assistant at St. Matthew's, and immediately upon his ordination to the Priesthood by the late Bishop Stevens he was called to be Rector of St. James Church, Pittston, Pa. In 1879 he became Rector of Trinity Church, Williamsport, Pa., and during his twenty-six years' service in that parish he also served as Dean and Archdeacon of the Williamsport Convocation, and represented the Diocese of Central Pennsylvania, as it was then known, as a Deputy to five General Conventions. The Dioceses of Bethlehem and of Harrisburg have since been erected from the Central Pennsylvania Diocese. Dr. Foley has also been a Deputy to five General Conventions from the Diocese of Pennsylvania, and at the Diocesan Convention just held he was re-elected to serve at the coming General Convention. He was elected on the first ballot by a large majority of both Orders.

It was in 1915, following the death of Dean William M. Groton, that Dr. Foley succeeded him in the Chair of Systematic Divinity. Dr. Foley has long been recognized as one of the foremost scholars of the Church in the United States, and perhaps there are but few men on the Faculty of any theological school who are held in greater love and affection by the students who have gathered about him in their preparation for the ministry than is Dr. Foley. In

(Continued on page 262)

(Continued from page 247)

Through the years of ill-regulated expansion of science and education, divorced from the leaven of religion, there has arisen a generation of intellectuals who are flooding us with their best-selling histories and biographies from which all recognition of the presence and power of Christ and His Church is lacking; and the great mass of our youth have not been so much as introduced to the essential verities and values of our Holy Faith. The earnest minority in the land who profess and call themselves Christians are almost impotent by reason of fratricidal denominationalism. Yes, and shall it not be frankly affirmed in this company of the apostolic heritage, the patient, yearning Redeemer of Humanity is, alas, too often put to an open shame by our own unhappy divisions?

To such as have an understanding of their times the demand is inescapably penetrating. Have done with lesser things. Concentrate upon essentials. And with magnetic union help men to know and feel that there is no other name under Heaven given to men in whom and through whom, individually and collectively, we may receive health and salvation, but only the name of our Lord Jesus Christ. . . Animated to such an aim we can indeed profitably recall even the minor details of what God did in and for us 150 years ago.

We may not linger here to recount what has been spread forth for us on the printed page, but we would briefly single out of the notable group of valiant founders that truly towering leader, William White.

Suffice it to affirm that the more he is studied, the more he stands forth as a foremost constructive spiritualizing personality in his generation. And it is ours to so visualize and interpret him as to supply to our youth a veritable hero worthy to stimulate them with prevailing enthusiasm for the cause of his and our redeeming Master.

. . . Shall we not utilize the opportunity for making it clear that here was a product of the Church in which he was baptized and reared, who became no merely denominational architect, but the vitalizing community influence in practically every department of life, and that particularly during the period when this was the nation's center and through the seven formative years its capital. . . .

The challenge should arouse us Pennsylvanians to tell our story, rather than to wait (as we have thus far) for men from other sections. It was Dr. Keep, of New York, who had to reveal to us the notable contribution to our beginnings made by Compton, the Bishop of London, and his remarkable Commissary, Thomas Bray, with his earliest library. And Mr. Pennington, of Florida, discovers and discloses to us in the January *Pennsylvania Historical Magazine* the value of what White and Hopkinson and Franklin did for our negroes in the 1740's. And it is another New Yorker, Mr. Manross, who supplies the vivid sketch of Bishop White's life and labors. Let us rise to the opportunities of this anniversary in bearing the witness still awaiting.

The record of his unmatched fertility of initiative and enterprise in philanthropic and educational directions is a twice-told tale. As the indefatigable and resourceful minister to everyone in need, his monuments are many.

You know the typical stories of his remaining in the plague-stricken city, when everyone else who could had fled; and of his constant visits to the sick and dying in the hospitals and homes; you know of his leadership in the development of schools and agencies of learning, out of which developed our system of universal education; but who of those who have essayed to tell of the "Conquest of the Continent" for Christ have shown a glimmer of the truth about his passion and effectiveness as a constructive *missionary* adventurer?

Left almost alone upon the return to England of the Tory clergy, his immediate task was to enlist and train native ministers; and that in a day before the invention of Quotas, and Budgets and all the present-day entanglements with mammon.

In this, as ever, his activity was wholly unselfish. As for example, at his own suggestion his Episcopal salary was what was left over from parish receipts and expenditures; it never equaled the wage of an N. R. A. mechanic.

Perhaps we should digress for a moment to note his one venture into the field of money raising. It has produced fruits of incalculable benefit to the Pennsylvania clergy since. Way back in 1767 (when the business of insurance was in swaddling clothes), Provost Smith inaugurated the plan for providing relief for the Widows and Orphans of the Clergy. He was joined by a few others, who appointed a committee of four, himself and Dr. Myles Cooper, of King's College, N. Y.; Dr. Auchmuty, of Trinity, N. Y., and the Rev. Mr. Cooke, of Shrewsbury, N. J.

They started with the modest sum of 407 pounds 10 shillings ($1,106). In October, 1769, the corporation met in Christ Church. Dr. Smith preached a stirring sermon. Laymen of prominence became interested. Then came the war. After which, in 1784, there was a meeting of nine clergymen in New Brunswick, N. J., which will be appropriately commemorated within the month. Dr. Smith and Dr. White took leading parts in the business of the day; and then joined in discussing plans for reorganizing the Church. Dr. White became President of the Corporation from 1789 to 1836, and at his death the Pennsylvania Corporation resolved unanimously "That there should be entered in its minutes an expression of the high sense entertained by it not only of his excellence as a man, a Christian and a Bishop, but of his amenity as a colleague, of his faithfulness as a President, and of his activity and vigilance in securing the property of the Corporation after the Revolution and in watching over its interests until the period of his lamented death."

And from those beginnings have grown not only the separate Corporations in New Jersey and New York, but ours here, which by judicious nurture now has a total of more than two million capital and last year reported a net income of $68,000. . . .

Then as early as 1812 came the organization of the Society for the Advancement of Christianity in Pennsylvania. . . . The year before he thus launched that pioneer Advancement Society, he had consecrated his son-in-the-faith, Hobart, to be Bishop of New York; and (after six following consecrations) he laid hands on Philander Chase for his aggressive planting of the Church in Ohio and Illinois; and he was nurturing the youthful Kemper for his wonderful service in Missouri and Indiana and Wisconsin. . . .

In 1813 he began a series of missionary visitations which reached a climax in 1825, when he was 78 years old. In that attempt to cross the Alleghenies he suffered a broken wrist and other injuries at Lewiston. And next year, at the age of 79, he crossed over to Pittsburgh and Wheeling, West Virginia, and completed a circle of 830 miles.

Some sapients would enforce retirement at 68 years or at the latest at 72. I commend to them the Bishop's report to the Convention of 1833, when he was 86. He had just been presiding at the General Convention, still at work enriching the Prayer Book. As President of the Advancement Society he had been dedicating new churches in Manayunk and Newtown and West Marlboro, Vincent, Honesdale and Lawrenceville and Grace, Philadelphia. And shortly afterward he presided at the Convention in Delaware. And what were the subjects to which he called attention in addressing his own Convention? The Domestic and Foreign Missionary Society, the Advancement Society, the Sunday School Union, the Corporation for the Relief of Widows and Orphans, the General Seminary, the

Pennsylvania Bible Society and the Bishop's Fund.

Finally he delivered to that Convention a Charge on the live topic of the day, "Revivals," a dispassionate, illuminating deliverance of assured benefit at the time, and that would prove suggestive for those of us who today are interested in the First Century Christian Fellowship.

God grant that as we, 100 per cent strong, kneel together at the Holy Communion tomorrow morning, we may share richly the spirit of the pure, self-effacing, fruit-bearing servant of God, William White.

PHILA. DIVINITY SCHOOL GRADUATES 1934 CLASS EARLIER THAN USUAL

Because of economic conditions and the determination to conserve its reduced income and to avoid running into debt, the Annual Commencement exercises of the Philadelphia Divinity School this year were held Saturday, April 14, instead of the usual time in June.

The decision to shorten the academic year was reached by the Governing Boards of Trustees and Overseers at a special meeting at which a complete report of the financial situation of the school was presented. This report showed that its financial condition is sound; that its many trust funds are intact, but that the income from investments had been so reduced that it was deemed advisable to adhere to the policy of limiting expenses to income.

The Very Rev. Dr. George G. Bartlett, Dean of the Divinity School, in a formal statement in reply to a number of questions which had arisen in relation to the action of the Governing Boards said:

"Like many other institutions the Divinity School has had to face a grave falling off in the present income from its funds, more than three-fifths of which are for the moment yielding no return. The school has assets of over a million and half dollars, and the Board, in order to protect these assets, determined that the work of the school shall not be hampered by an accumulation of debts and have asked the Faculty to shorten the present academic year. This step, together with the most drastic possible reduction of expenses for the six months, April to September, will, it is believed, enable the school to start the next academic year in sound and favorable condition."

The Graduating exercises were held in St. Andrew's Collegiate Chapel of the school, 42nd and Locust Streets. The members of the class comprised the following:

For the Diploma: Earl B. Frey, Diocese of Bethlehem; J. Ledru Stiffler, Diocese of Pennsylvania.

For the Diploma "Cum Laude": Walter W. Gale, Holy Trinity Parish, Rittenhouse Square; William E. Ashburn, St. Clement's Parish, Phila.; Rev. George C. Anderson, St. Anne's, Willow Grove.

For the Diploma "Magna Cum Laude": Miss Helen W. McHenry, St. John's Parish, South Phila.; Rev. George A. Lineker, St. Barnabas Parish, Reading, Pa.; Parker F. Auten, Diocese of New Jersey.

For the Diploma "Summa Cum Laude": William F. Creighton, Holy Apostles Parish, Phila.; Rev. Noel L. Murray, Christ Church, Media; Allen W. Brown, Diocese of Albany.

INTERNES OF FORMER YEARS SEE GREATER EPISCOPAL HOSPITAL DURING REUNION

The Association of Former Internes of the Episcopal Hospital, comprising in its membership men who are numbered among that nation's foremost physicians and surgeons, held a reunion on Friday, April 27, and for the first time in a number of years had the opportunity to inspect the new buildings and up-to-the-minute equipment which enables this institution of the Church to render a service superior in many respects to any other hospital.

It was the first time in five years that the men who had served their interneship in the Episcopal Hospital had come together, and while the majority of them came from Philadelphia and other parts of Pennsylvania, those present also included surgeons and medical men from New Jersey, Connecticut, Delaware, Maryland, Ohio, Rhode Island, Massachusetts, Minnesota, Missouri and Nebraska. The arrangements for the reunion were in charge of a committee of which Dr. Edward J. Crossan, of the surgical staff, was chairman. In the morning there was an inspection of the hospital, followed by a luncheon at 1 o'clock, at which Colonel Robert L. Montgomery addressed the former internes and the present residents.

In the evening, at 7 o'clock, Dr. Louis H. Mutschler, of the surgical staff, was toastmaster at a dinner given in Kugler's, at which the speakers included Dr. Thomas R. Neilson, President of the Medical Board of the hospital, and Mr. J. H. W. Ingersoll, Secretary of the Board of Managers. Other guests included Rev. Granville Taylor, Mr. Richard Z. Nalle, Mr. George W. Wilkins, representing the Board of Managers; the Rev. Joseph Manuel, Chaplain of the hospital; Captain E. F. Leiper, who was Superintendent of the hospital from 1906 until 1924, and Mr. Charles A. Gill, the present Superintendent, who has served since 1924. It was decided to hold another reunion five years hence.

CONFIRMATION SCHEDULE MAY 6 TO JULY 1, INCLUSIVE

May 6.—Fifth Sunday after Easter.
A. M.—Rosemont, Good Shepherd.
P. M.—Hatboro, Advent.
Evg.—Bristol, St. James.

May 10.—Ascension Day.
P. M.—Valley Forge Military Academy.
Evg.—Olney, St. Alban.

May 11.—Friday.
Evg.—Christ, Media.

May 13.—Sunday after Ascension Day.
A. M.—Wynnewood, All Saints.
P. M.—Springfield, Redeemer.
Evg.—Prospect Park, St. James.

May 20.—Whitsunday.
A. M.—Radnor, St. Martin.
P. M.—Gulph Mills, Trinity.
Evg.—Downingtown, St. James.

May 23.—Wednesday.
Evg.—Advent, Phila.

May 27.—Trinity Sunday.
A. M.—Kennett Square, Advent.
P. M.—Sleighton Farms.
Evg.—West Chester, Ascension.

June 3.—First Sunday after Trinity.
A. M.—Radnor, St. David.
P. M.—Paoli, Good Samaritan.
Evg.—Lansdowne, St. John.

June 6.—Wednesday.
Evg.—Eddystone, St. Luke.

June 10.—Second Sunday after Trinity.
A. M.—Swarthmore, Trinity.
P. M.—Morton, Atonement.
Evg.—Yeadon, St. Michael.

June 13.—Wednesday.
Evg.—Phila., St. Mary Annunciation.

June 17.—Third Sunday after Trinity.
A. M.—Elkins Park, St. Paul.
P. M.—Willow Grove, St. Anne.
Evg.—Phila., St. John Evangelist

June 20.—Wednesday.
Evg.—Phila., Holy Redeemer.

June 24.—Fourth Sunday after Trinity.
A. M.—Concord, St. John.
P. M.—Rockdale, Calvary.
Evg.—Brookline, St. Faith.

June 27.—Wednesday.
Evg.—Morrisville, Incarnation.

July 1.—Fifth Sunday after Trinity.
A. M.—Warwick, St. Mary.
P. M.—Compass, St. John.
Evg.—Honeybrook, St. Mark.

Pilgrimage of 20,000 from Here to General Convention in Atlantic City, October 10, Receives Strong Impetus

By the Rev. Charles E. Tuke, D.D.
Chairman, Diocesan Committee on Pilgrimage

Bishop Taitt's plan for the attendance of 20,000 members of the Church from the Diocese of Pennsylvania at the opening sessions of the General Convention in Atlantic City, on Wednesday, October 10th, has been given unanimous and enthusiastic approval by specially appointed committees representing our six Convocations. This action was taken at a meeting held in the Church House on Monday, April 23, in response to a call issued by a Diocesan committee appointed by Bishop Taitt, consisting of the writer and Messrs. Spencer Erwin and William H. DuBarry, to bring about co-operative action by the convocations.

The spirit of the meeting was one of real enthusiasm. The individual members of an unusually large group left the meeting with the determination to stimulate interest in the project in every parish and mission in the Diocese, and to ask the clergy to appoint chairmen in all parishes and missions.

The transportation problem facing the Convocations was thoroughly discussed. Fortunately we had with us Mr. William H. Sayers, General Passenger Agent of the Pennsylvania Railroad, who promised to place at our service every facility which the railway can offer. Messrs. Erwin and DuBarry were appointed a special committee to arrange with Mr. Sayers with reference to special rates, affecting different groups, which will be announced at another meeting of the special committee to be called at the latter part of this month.

The outstanding contribution, I believe, was made by the Rev. J. W. Norris, Rector of St. Luke's Church, Bustleton, a member of the committee of the Convocation of Germantown. He presented a plan already completed for a specially conducted excursion for the members of the parishes in Frankford, Bridesburg, Wissinoming, Tacony, Holmesburg, Torresdale, Rhawnhurst, Mayfair, Somerton, and Bustleton. His plan includes not only transportation on a special all-steel Pennsylvania train, but luncheon and dinner as well, at a total cost of five dollars. It was decided, however, that each Convocation will of necessity make its own plans. Many of our people will be able to make the Pilgrimage at even less expense. Some will go by automobile.

This Pilgrimage offers the opportunity of a lifetime to our Church members. The majority of our people have never seen the General Convention in action. Our conception of the Church and the Church's mission will be enlarged. We will return to our parishes with broader vision and increased loyalty. The General Convention Committee is looking forward to the effect of our Pilgrimage from Pennsylvania upon the General Convention itself, and upon other Dioceses there represented. We have great missionary traditions in Pennsylvania. But we have more than traditions, we have a record for missionary giving surpassed by no other Diocese.

All who take part in this Pilgrimage will have opportunity to hear the Presiding Bishop's opening sermon, to hear a choir of a thousand voices, to witness the organization meetings of the House of Bishops, or of the House of Deputies, or the Woman's Auxiliary. In the evening there will be a public reception for all people to meet the Presiding Bishop, and other leaders of the Church and the Woman's Auxiliary. At all of the opening sessions there will be reservations for Pennsylvania Churchmen. Do not wait to be approached. Get in touch with your parish chairman at once. Enroll for this Pilgrimage. Let us make October 10 Pennsylvania Day at the General Convention.

Here are the names of the Convocation Committees appointed by the Deans to co-operate with the Central Committee.

Chester: Rev. Stanley Wilcox, Chairman; Rev. Howard Fulweiler, Rev. Frank Goostray, Rev. Jacob Winterstein, Rev. Richard Lyford.

West Philadelphia: Rev. J. M. Collins, Rev. Granville Taylor, Rev. Harry Paynter.

South Philadelphia: Rev. John Hill, Rev. George H. Toop, Rev. John C. Roak.

North Philadelphia: Rev. Norman Levis, Rev. Herbert W. Jones, Mr. Henry C. Lawser, Mr. George B. Hawkes, Ven. James F. Bullitt, Ven. Henry L. Phillips, Rev. James O. McIlhenny, Rev. George R. Miller, Rev. James N. Deaver, Rev. Herbert Reese, Mrs. Winfield C. Scott, Mrs. Paul Mowry, Miss Catharine Child, Mrs. D. Keene, Rev. Louis C. Washburn, Mrs. John Mockridge.

Germantown: Rev. Caley, Rev, G. W. Norris, Mr. Ray Brown, Mr. S. Houston, Mr. Reed Morgan.

Norristown: Rev. Reginald G. Davis, Mr. Edward I. Bacon, Rev. N. B. Groton, Mr. Maurice J. Crean, Rev. J. M. Niblo, Rev. W. H. Anthony.

The Churchwoman's Club announces it is planning to take a large number of its members and their friends to the General Convention and has secured reservations at a Boardwalk hotel at very reasonable rates. Any who desire further information are requested to address "The Churchwoman's Club," 134 So. 22nd street, or may make reservations through the President, Mrs. S. Hudson Chapman.

DO NOT SKIP THIS PAGE!

It Tells of the Plans Now Under Way for
THE DIOCESAN PILGRIMAGE
to the
GENERAL CONVENTION OPENING SERVICE
October 10, in Atlantic City
Bishop Taitt is counting upon at least 20,000 from the Diocese of Pennsylvania to be present on that occasion.
LOOK UP YOUR PARISH CHAIRMAN
Have Him Enroll You

LIVING CHURCH TO ISSUE DAILY ATLANTIC CITY EDITION AT CONVENTION

Public announcement has been made that "The Living Church," one of the foremost of our General Church weeklies, has completed plans to issue a daily paper at Atlantic City during the General Convention. The paper will be a morning one and will be delivered to subscribers at their hotels in Atlantic City or mailed to their homes, as well as being on sale in the Convention Hall, in Atlantic City hotels, at newsstands, in Church bookstores everywhere, and at churches.

The announcement states that prior to the issuing of the daily edition, there will be first an advance number, probably dated September 10. Beginning with the first day of the Convention, the paper will be published each day during the Convention except Sundays.

Death of Rev. Dr. H. A. F. Hoyt in His 90th Year Brings Long and Notable Earthly Ministry to a Close

Burial services for the Rev. Dr. Henry A. F. Hoyt, Rector Emeritus of St. John's Church, Cynwyd, was held on Tuesday morning, April 24, in the church where for nearly thirty years he served a notable ministry until his retirement nearly ten years ago to become Rector Emeritus, and in the work of which he continued to maintain a loving and co-operating interest until his death. While Rector Emeritus he officiated at 42 baptisms, 42 weddings and 57 burials.

The Rev. Dr. A. E. Clattenberg, who succeeded Dr. Hoyt as Rector of the parish, officiated at the Burial Services, together with the Bishop; the Rev. Dr. J. O. McIlhenny, representing the Standing Committee, and the Rev. William W. Taylor, formerly Rector of Christ Church, Upper Merion. Mr. Taylor was a classmate of Dr. Hoyt in the Philadelphia Divinity School. Following the services in St. John's Church, Dr. Clattenberg accompanied the body to Worcester, Mass., where services were held in All Saints Church, from which parish Dr. Hoyt became a Candidate for the ministry more than sixty years ago. The Rev. Dr. R. G. Preston, Rector of All Saints Church, and Dr. Clattenberg conducted the services in this church and also the services at the grave in Hope Cemetery, where Mrs. Hoyt, who passed away in July, 1926, is buried.

Dr. Hoyt passed to his rest on Sunday morning, April 22, at his home, 436 Bryn Mawr avenue, Cynwyd. He had been ill for about a month and passed peacefully to his rest. Dr. Hoyt was the senior priest of the Diocese in the number of years he had lived. He was in his 90th year. He is survived by a brother and a sister, who live in New England.

Dr. Hoyt was born in New York city, October 12, 1844. He received his early education in Massachusetts and was preparing to enter Harvard when the war between the States interfered with his plan. He enlisted as a drummer boy and subsequently became a private in the 57th Regiment, Massachusetts Volunteers. He served fifteen months and was wounded at the Battle of the Wilderness, after which he was given an honorable discharge on account of his wound disability. For ten years he was engaged in business, during which he was led to think of preparing for Holy Orders, and entered the Philadelphia Divinity School. Prior to his ordination he had been serving as a Lay Reader at St. John Free Church in this city. Upon his graduation from the Divinity School in the Class of 1879 and his ordination he became Rector of the parish. St. John Free Church had been receiving aid from the Missionary Board. Under Dr. Hoyt's rectorship, which continued seven years, it became a self-supporting parish and developed into one of the strongest parishes of the Diocese in the northeast.

Dr. Hoyt transferred from this parish to the Episcopal Hospital, where he served as Chaplain from 1885 until 1892. In the latter year he accepted a call to the rectorship of historic Trinity Church, Oxford, where he served three years. During this time Dr. Hoyt began a new mission at Rockledge, and within six months a lot was secured and a Chapel built. This work is now the Church of the Holy Nativity.

In 1895 Dr. Hoyt, at the invitation of the late Bishop Whitaker, was transferred to St. John's, Lower Merion, as the country thereabouts was known before it was given the name of Cynwyd. Services had been discontinued at St. John's, and the property had been placed on sale and was without a purchaser for a year, when a few parishioners who were confident there was an opportunity, induced Bishop Whitaker to arrange for a year's service as an experiment before deciding to abandon the work.

It was at this point that Dr. Hoyt entered the life of the parish in which he was to spend the remainder of his ministry. During his rectorship this parish made an amazing development, until today it is one of the strongest parishes of the Diocese and includes a group of church buildings among the most beautiful of any in the United States. Ten years ago Dr. Hoyt announced that on October 12, 1924, his 80th birthday, he would retire from his active ministry, and the Vestry called Dr. Clattenberg as his successor. On Sunday, October 12, of that year, Dr. Hoyt preached his last sermon as Rector and Dr. Clattenberg took charge the same day. In October, 1929, Dr. Hoyt contributed three beautiful mural paintings to the parish, "Procession of the Saints," "The Transfiguration," and "A Beatific Vision of St. John."

From the period of his enlistment as a drummer boy in the war between the States, Dr. Hoyt continued to maintain an active interest in military affairs throughout his life. In addition to his service in the Civil War he served in the war with Spain and in the Mexican border troubles, and as a volunteer Recruiting Officer in the World War. His service in the war with Spain and on the Mexican border was as a Chaplain. After thirty years' service as Chaplain in the National Guard of Pennsylvania he was retired with the rank of Major.

For ten years he held the office of Chaplain General of the Military Order of Foreign Wars, and for a like term that of Chaplain-in-Chief of the Naval and Military Order of the Spanish-American War. He was also a member of the Grand Army of the Republic, of the Loyal Legion; of the First Regiment Veteran Corps, Pennsylvania National Guard; and the Old Guard State Fencibles of Philadelphia.

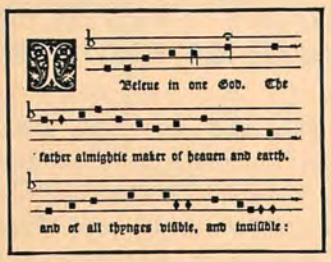
HOLY APOSTLES MARKS DR. TOOP'S TWENTIETH YEAR OF RECTORSHIP

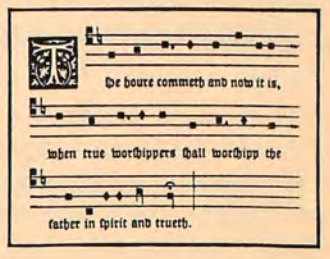
Members of the congregations of Holy Apostles and its three Chapels, the Mediator, Holy Communion and St. Simon the Cyrenian, on Friday night, May 4, tendered a reception to the Rev. George H. Toop and Mrs. Toop, in commemoration of the Twentieth Anniversary of Dr. Toop's rectorship of the parish. Bishop Taitt and the Rev. John E. Hill, Dean of the South Philadelphia Convocation, who succeeded Dr. Toop in that office upon his retirement as Dean a few years ago, were present and made addresses. Members of the clergy staff of the "Mother Church" and the Chapels and their wives were in the receiving line. Following the reception there was a musical program and readings. On Sunday morning there was a Commemoration service at which Dr. Toop reviewed the history and work of Holy Apostles parish.

MEDIATOR CHAPEL'S BOYS ORGANIZE A RADIO CLUB

Another addition to the community program of the Chapel of the Mediator, West Philadelphia, comprises the formation of a Radio Club by a group of the boys who are interested in broadcasting and developing their knowledge of the technicalities and mechanisms of radio. Already the club numbers twenty, and of this number eight have licensed transmitters by authority of the Federal Radio Commission, with assigned call letters.

The aim of the club is to bring together all boys of the Chapel and their friends who are interested in radio and to make a study of the subject and actually working on various details in the practical operation of radio. Members of the congregation have donated a number of sets for the boys to work on, and the boys themselves are to install a radio in the parish house for the use of the various organizations.

Officers of the club are: President, Kenneth E. Farr; Vice-President, Julius Mathis; Secretary, George Pierce, and Treasurer, William Pollock.

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Music in Worship

By the REV. N. HERBERT CALEY

The most casual observer can see that the art of music has several roles which cover many phases of human requirement. Among these is the music heard in Church, where it aids in the performance of those things which make up our worship there. If, however, music is properly to fulfill its function and have a legitimate place in that sphere, it must justify itself by conforming to certain standards. Consequently the questions which must be asked are—What is the relation between worship and music? and—What is the aim of Church music and how may that aim be reached? The answer to the first query is that there is a very close relationship because Church music *is* worship.

We go to Church not as we go to a concert, but to make a sacred offering in which we include the music which is rendered. So we must raise the standard of the music as near as possible to the standard of God's holiness and beauty. Music should have a large part in the service in refreshing and ennobling the soul of the worshipper by preparing it for the spiritual union which is the end of all our worship.

Music is used in the Church for the sake of the service with which it is associated, and consequently we must be continually testing the contribution it brings and estimating its devotional as well as its artistic worth. It should always be remembered that music exists for the sake of the service and not the reverse, although it is an integral part of the service and not a mere extra.

The function of all Church music must be to strengthen and deepen the influence of the words which are sung, and that it may do this it must have two essential characteristics—beauty and expression. And that expression must be of the right emotion.

Those whose business it is to look after the music in our churches find the task complicated by a number of considerations in deciding what is and what is not good music. The primary object of the service is the worship of God, and so the music used is not an end in itself, but "that all things may be done to edifying." The ones, therefore, who are responsible for that music should have some reasonably based ideals in order to be able to decide adequately as to what is "edifying"—what is best to be used in their various churches. For, after all, what is best for one may not be best for all. Their forms of worship are sometimes different. But while there may be differences between what is best for our individual parishes, this must be firmly borne in mind—that what is bad for one is bad for all, and that no music at all is infinitely better than poor music. None, therefore, should be countenanced except such as is of the highest possible type. And there can be no place in its rendition for slovenliness or any like qualification. It would not be allowed in any other part of the service and must never be permitted in the music.

In our music, as in other things, we must cut our garment according to our cloth, and yet we frequently hear small and inexperienced choirs attempting works entirely too difficult. Surely it is better to sing something easy and within the range of the choir, and sing it well, than to spoil something obviously beyond their reach, even though it be a standard work of recognized merit.

On the other hand, it is sometimes thought that because a parish cannot afford to pay for experienced singers they must be satisfied with inferior results and music of unworthy calibre. Not so at all! It is true that it is ridiculous to attempt elaborate settings which can only be properly rendered in surroundings for which they were written, and folly to attempt works beyond the sometimes very limited capacity of some choirs, but there choirs can sing equally beautiful music, and sing it well, without passing beyond the limit of works within their compass and without resorting to the fearful trash we sometimes hear. There are quantities of works by the best composers which are not only within the range of the average choir and are lovely in their melodic content, but are also eminently suitable for use because of their dignity and worth.

It is impossible to set up a simple formula upon which to base decisions regarding the suitability or unworthiness of any composition. If such a thing could be done, a great step would be taken. But the very nature of music precludes the possibility of drawing up any rule which could be of universal application. The first thing to do is to exclude music which is admitted to be poor, and then by means of education

CHURCH MUSIC CONFERENCE

The Commission on Church Music of the Diocese of Pennsylvania announces a four-day Conference on Church Music, to be held in Philadelphia during the last week of September.

All Conference activities will be held in the evenings. There are to be lectures and demonstrations lasting two hours each evening. Church musicians of national note will discuss phases of church music that are of importance and interest to clergy, choir directors, choir members, and music committees.

It is planned to conduct two separate courses, which will run nearly parallel—one for the clergy, the other for choir directors.

In order to insure regularity of attendance and sincerity of purpose on the part of those who enroll as auditors, a nominal fee will be charged, which will partly defray the expense of the Conference.

Further details will be available at an early date, and information will be mailed to anyone who is interested. Address communications to: The Commission on Church Music, The Church House, 202 South 19th Street, Philadelphia.

to develop a taste for that which is highest and best.

In the first place, all our music should be devout. And it can be that without being in the least austere. Then, too, it is unwise to limit the scope of our music to any one school of composers. But there must be no compromising of quality and no question of intrinsic worth. The type of music we use should never be over-elaborate or theatrical, for both of these tend to cover up the real meaning of the music and are destructive to the dignity and reverence necessary to real worship. The compositions sung should be works filled with real religious feeling, and there is a vast field from which to choose without using the less worthy and sincere type.

We must have a standard for our music, and that standard must be of the highest goodness and beauty. For it is only when we get to admire and participate in that kind that we can really worship God. There is, unfortunately, in many quarters a downward trend in these days in the matter of reverence. The real, true atmosphere of worship has been largely eliminated by the introduction of sensational and undignified musical (?) trash, such as is detrimental to the sincerity of our worship. And the clergy and choirmaster should set their faces firmly against permitting the use of anything in the worship of the Church but what is of the most worthy and most sincere type of music.

Objection will, perhaps, be raised to that by saying, first of all, there is no authoritative criterion by which to govern our selections; and also, that even though there were such a criterion, those works which fall below the standard so set should be permitted because some people find them attractive and are brought to church by them when otherwise they might not come, and take their parts in the service in a way they would not if a different type were used. Such an argument might seem at first glance to carry a certain amount of weight, but I submit we have no right to tamper with the purity of the service merely to meet the fancied needs of some worshippers. It would not be tolerated in any other part of the service and should not be permitted in the music.

Let us be more careful in the selection of our music, that it may be more real, more vital and more of a necessity to our souls; for there is something in the make-up of every human being that nothing but music can fill.

So let us see to it, clergy and laity alike, that the music we use be of the highest possible type, that our worship may be on the loftiest kind of a plane, so that that which we use may be worthy of being offered to God Almighty, and lead us up to the ideal of the Psalmist when he said, "O worship the Lord in the beauty of holiness."

The American Guild of Organists

By Uselma Clarke Smith
Dean, Pennsylvania Chapter, A. G. O.

The American Guild of Organists was organized in the year 1896, to include organists of the United States and Canada.

The idea of the Guild and its inception were largely due to the enthusiasm and efforts of Gerrit Smith, a prominent organist in New York city and popular among the members of his profession. Having gathered together a number of representative organists, he set forth his ideas of what the proposed Guild should be. After the organization, he laid great stress on the importance of trying to get ministers and music committees to engage organists from members of the Guild. He would go consistently to meetings and conventions of the clergy and talk to them about the purposes of the Guild and the mutual advantage of employing its members.

The purposes of the Guild are "to advance the cause of worthy church music; to elevate the status of church organists; to increase their appreciation of their responsibilities, duties and opportunities as conductors of worship. To provide members with opportunities for meeting, for the discussion of professional topics, and to do such other things as are incidental to the purposes of the Guild." It aims to encourage the spirit of co-operation between minister and organist. It also endeavors, in as many ways as possible, to aid the clergy and music committees to solve their musical problems.

The American Guild of Organists is a great body of musicians working for the cause of good music. It has been and will be a strong influence in raising the standard of secular as well as sacred music. Harvey M. Watts said "the organists ought to realize just what *they* have done in the last fifty years. It *has* been a *revolution.*"

The Guild is the largest body of musicians in the world that is seeking to raise the status of musicians. It is only in recent years that musicians have had any real status in society. The history of music tells us that it was only a great composer here and there who was acclaimed and recognized as a useful member of society. We can realize the lack of social status of musicians who lived over a hundred years ago, when we read that the great Mozart would have to wait in the back room of a palace of some king or duke till he was called upon to play. Franz Liszt, a great personality as well as a musician, could demand recognition and independence; he probably did more than anybody else to raise the social status of musicians. It was related that at one time he had the audacity to refuse to play for the Czar of Russia.

The active membership of the Guild consists of Founders, Fellows, Associates and Colleagues. Other memberships are Honorary Members, Honorary Associates and Subscribers.

The Founders are the one hundred and forty-five organists who organized the Guild.

The Fellows of the Guild are those who have received certificates after having passed severe examinations proving themselves to be organists, directors, and scholarly musicians of high theoretical and practical attainments.

The Associates of the Guild are those who have received certificates after having passed examinations proving them to be competent church organists.

The Colleagues are organists who have been proposed by two active members in good standing, and who have been elected by the Council. No examinations are required and no certificates given.

The gauge of the importance and lasting influence of the Guild depends upon its ability to inspire in its members the desire to improve themselves. Hence it is expected that Colleagues will aspire to the Associateship, and Associates to the Fellowship, unless they already have acquired the satisfaction of like accomplishments, before they became Guild members.

The ambition of the Guild is to earn the right to a high plane of respect and appreciation of the musical and religious worlds for its achievements in the fields of church music, and its good influence on the standards of secular music. It wants to be known as an organization of men and women who with their musical knowledge, experience and personality will serve effectually the religious world of all denominations. The Guild needs every organist with ambition in its ranks. In turn they will have the inspiration and prestige which that membership affords.

There are now over sixty Chapters of the Guild in the United States and Canada. The Pennsylvania Chapter, organized in 1903, was the first Chapter after the organization of Headquarters in New York city. The total membership in the United States and Canada is now over 5,000, which is about 5 per cent of the organists in America: a good showing for thirty-eight years from its inception.

(Continued from page 255)
addition to his duties in training students for the ministry he also has been one of the active leaders in the work of the Diocese, having served as a member of many important committees and commissions. There have been but few churches in the Diocese of Pennsylvania in which Dr. Foley has not officiated as a special preacher. Dr. Foley is also the author of a number of books and pamphlets. Included among his more widely known books are "A Catechism of the Christian Year," "Harmony of the Four Gospels," and "Anselm's Theory of Atonement."

TRINITY ORDINATIONS

The Trinity Ordinations for Priests and Deacons this year will be in four different churches. The Bishop has appointed the following for each of the Services:

For Deacons:

Thursday, June 7, 10 A. M., St. Luke's Church, Germantown.

Sunday, June 17, 9.15 A. M., St. Asaph's Church, Bala.

Sunday, June 17, 11 A. M., St. Paul's Church, Elkins Park.

For Priests:

Thursday, June 21, 10 A. M., Christ Church, Media.

Those to be made Deacons at St. Luke's Church on June 7, the parishes from which they entered for the ministry and where they will work are: William Neale Lanigan, St. John's, Norristown, to serve there as Curate; Leslie Knorr Young, St. Luke's, Germantown, to work as a missionary; John William Zulch, St. Luke's, Germantown, to work as a missionary.

At St. Asaph's, Bala, at 9.15 A. M., on June 17, Frank Hazlett Moss, Jr., of St. Asaph's, will be ordained Deacon and will serve under Bishop Cross in Spokane.

At St. Paul's, Elkins Park, at 11 A. M., on June 17, Philip H. Steinmetz, Jr., of St. Paul's, Elkins Park, and son of the Rector, will be made Deacon, and will serve as Curate under his father.

Those appointed to receive Priests' Orders on June 21, the parishes from which they entered to study for the ministry, and where they are now serving or will serve are as follows: Rev. George Hogan Boyd, St. Bartholomew's, Wissinoming, now serving in Bucks County Missions; Rev. William Edward Ashburn, St. Clement's, now supplying at Atonement, Morton; Rev. John Aubrey Cragg, St. Peter's, Weldon, now serving as assistant at St. John's, Lansdowne; Gerlad McCracken Gardner, St. Clement's, now serving at St. Johnland, Long Island; Noel Lewis Murray, Christ Church, Media, to serve under Bishop Cross in Spokane, and Robert Milton Webster, St. Peter's, Germantown, now serving as Curate at St. Peter's.

1934 DIOCESAN LENTEN OFFERING RETURNS SHOW EVIDENCE OF INCREASE

The Diocesan Treasurer's office, up to and including May 10, reports that receipts from the Lenten Offering of the Sunday Schools totaled $37,686.53, compared with $37,465.19 received at the same time a year ago. The 1934 total to date represents returns from 162 parishes and missions.

The Department of Religious Education reports that the Presentation Services this year at the seven different centers indicated an increased interest in the Presentations and again emphasized the value of holding the services at more localized points in the Convocations rather than attempting to confine the Presentation to a single service. From reports received the attendance of the members of the Sunday Schools at each of the Presentations this year was considerably larger than in 1933.

The Bishop and the Rev. Dr. Washburn were the speakers at the Presentation Service for the North and South Philadelphia Convocations in Old Christ Church on April 15.

The Rev. Dr. Lewis was the speaker at the Presentation for that part of the Germantown Convocation's Sunday Schools which assembled in Grace Church, Mt. Airy, on April 22, and the Rev. H. W. Gernand on the same day made the address at the Presentation in St. Mark's, Frankford, for the other section of the Germantown Convocation.

The Services for the Chester Convocation were in two centers, one at Christ Church, Media, on April 22, at which the Bishop and the Rev. Dr. Snowden officiated, and at St. John's, Cynwyd, on April 29, when the speakers were the Bishop, Mrs. Schuyler Volkmar and Mrs. Luther Parsons.

The Rev. Dr. Philip J. Steinmetz officiated at the Presentation for the Convocation of Norristown on April 29 at St. Thomas, Whitemarsh, and on May 6, the Rev. Dr. Shryock was the speaker at the West Philadelphia Convocation in St. Barnabas Church, Haddington.

REV. FRANK GOOSTRAY DIES SUDDENLY, MAY 7

The Rev. Frank Goostray, Rector of Trinity Church, Coatesville, died suddenly on Tuesday, May 7, shortly after the noon hour, from a heart attack. He was in the rectory at the time. Only a week before Mr. Goostray was in attendance at the Diocesan Convention. The Bishop and Dean Shreiber officiated at the Burial Service in Trinity Church on Thursday morning, May 9. Interment was at Cedar Hill cemetery. Mr. Goostray was in his 42nd year and is survived by a widow and two small children. He was born in Boston and was educated at St. Stephen's College and graduated from the Episcopal Theological Seminary at Cambridge, Mass., and was advanced to the Priesthood in 1920 by the late Bishop Garland. For a short time he served as Curate assistant at the Chapel of the Mediator, when he accepted a call to the rectorship of St. John Free Church, serving there until 1929, when he accepted a call to Trinity, Coatesville.

CONFIRMATIONS, MAR. 21 TO MAY 6, INCLUSIVE

March		
21.	Epiphany, Sherwood, (including 1 received)	31
21.	All Saints, Moyamensing	25
22.	St. Paul, Chester (including 1 received)	92
22.	Holy Comforter	9
23.	St. Ambrose	23
24.	St. Mary, Wayne (including 1 for Redeemer, Bryn Mawr)	18
25.	St. Peter, Phila.	24
25.	All Saints, Darby	8
25.	St. Mary, Hamilton Village	4
25.	Incarnation, Drexel Hill	22
25.	Resurrection, Phila.	10
25.	St. James, Kingsessing (including 1 received)	35
28.	Holy Trinity, Phila.	24
31.	St. Mark, Phila. (including 1 for St. Mary's Chapel)	13
April		
1.	Christ Church, Phila. (including 7 received)	27
1.	Gloria Dei	13
1.	Holy Sacrament, Highland Park (including 21 for St. Giles, Stonehurst)	39
8.	Our Saviour, Jenkintown	35
8.	Mediator Chapel	76
10.	St. Stephen, Wissahickon	4
11.	St. John the Divine, Phila.	18
13.	St. Martin, Marcus Hook	10
15.	The Saviour, Phila. (including 2 received)	33
15.	St. Stephen, Clifton Heights	21
15.	Trinity, Collingdale (including 1 received)	32
22.	St. Paul, West Whiteland	16
22.	Trinity, Coatesville	15
27.	St. Thomas, Phila.	36
29.	St. George, Ardmore	17
29.	St. Mary, Ardmore	51
29.	Holy Trinity, West Chester	15
May		
6.	Good Shepherd, Rosemont	21
6.	Advent, Hatboro	4
6.	St. James, Bristol	14

EPISCOPAL HOSPITAL HEAD IS ELECTED PRESIDENT OF STATE ASSOCIATION

Evidence of the position which the Episcopal Hospital occupies among the hospitals of the state was shown at the recent Convention of the Hospital Association of Pennsylvania in Pittsburgh, April 10 to 12, inclusive, when Mr. Charles A. Gill, for the past ten years Superintendent of the Episcopal Hospital, was chosen as President of the Association. In accepting the office of President he explained that while he appreciated the honor he realized that in being permitted to head the association it was also an honor which the association was according the hospital he represented.

Mr. Gill succeeded as Superintendent of the Episcopal Hospital Captain E. F. Leiper, who had served in a similar capacity from 1906 to 1924, and brought to the hospital many years of experience in hospital management. Mr. Gill has been a member of the Vestry of the Church of the Resurrection in this city for 30 years. For 16 years he served as Accounting Warden and is now Rector's Warden. He is a graduate of the Philadelphia College of Pharmacy and for many years conducted a successful business as a pharmacist at 29th and Diamond streets. For a short time he was connected with the Pennsylvania Hospital, and later with the Samaritan, now the hospital of the Temple University, and was then called to be Superintendent of the Germantown Hospital, serving there for 18 years, when the retirement of Captain Leiper at the Episcopal Hospital resulted in the Board of Managers calling him as successor to Captain Leiper.

During his superintendency there have been many improvements at the hospital in which he has had a part in bringing to fruition. Included in these is the new Out-Patient Building which has tripled the hospital's facilities for ministering to the sick and injured; the new Dormitory for Male Employes and the new nine-story Tower Building which has immeasurably increased the hospital's service to private patients at reasonable cost and in the most modernly equipped private and semi-private rooms, and has also provided for a Children's Ward and a up-to-date Maternity Department.

ACCOLADE OF KNIGHTHOOD IS AWARDED CHURCH BOYS

The Rev. Dr. Francis M. Wetherill, Grand Commander and Chaplain of the Knights of St. John, a fraternity for boys of the Episcopal Church, conferred the accolade of knighthood on a number of boys from various Chapters of the order among the parishes of this Diocese at special service on Sunday night, May 6, in St. Simeon's Church, Ninth Street and Lehigh Avenue.

The Rev. Dr. Charles H. Dubell, Rector of St. Simeon's, who is also one of the National Advisers of the Order, extended an invitation to all young men of the Diocese to attend the ceremony. The Rev. W. Brooke Stabler, Chaplain of the University of Pennsylvania, was the principal speaker. An address was also made by Mr. R. T. Viguers, of the Chapel of the Mediator, who is Field Director of the order. The purpose of the meeting was to show young men how to rally around their parishes and rectors and be faithful to their Church responsibilities, and to give a demonstration by the knightly deeds which have been done by the young men who are winning degrees in the fraternity. Chapters have recently been organized at St. Martin's, Oak Lane, and in parishes of South River, N. J.; Millville, N. J.; Hartford, Conn; Escanaba, Mich.; Old Town, Me.; Chicago, Ill.; Rolla, Mo., and Seneca Falls, N. Y.

President Roosevelt recently had conferred on him the King Degree and also membership on the National Advisory Council.

National Conference of Liberal Evangelicals to Meet Here

The Liberal Evangelicals, a national organization of clergy and laity of the Church which was organized a little more than a year ago in New York, will hold its Second Annual Conference in this city on June 4 and 5, at the Philadelphia Divinity School. The committee in charge of the program announces the Conference promises to be one of exceptional interest, both in its topics and the ability and representative character of the speakers.

The Rev. W. Brooke Stabler, Chaplain of the University, is secretary of the national organization. Associated with him on the local Committee on Arrangements are the Rev. Louis W. Pitt, the Rev. Richard T. Lyford, the Rev. Dr. George A. Barton, the Rev. Dr. George G. Bartlett, the Rev. Dr. Carl E. Grammer and Mr. William H. Du Barry, Director of Scholarships and Student Aid of the University of Pennsylvania. The Conference will open on Monday, June 4, at 11 A. M., when the Rev. Dr. W. Russell Bowie, Rector of Grace Church, N. Y., President of the national organization, will review the year's work.

Topics and speakers in the order in which they appear on the program follows:

"Our Conception of the Ministry of This Church," Very Rev. Henry W. Washburn, D.D., Dean of the Episcopal Theological Seminary, Cambridge, Mass. Discussions to follow, led by Professor Alexander C. Zabriskie, of the Virginia Theological Seminary.

"The Social Implications of Religion from the Liberal Evangelical Point of View," Rev. Norman B. Nash, S.T.D., Cambridge Theological Seminary. Discussions to follow, led by the Rev. J. Howard Melish, D.D., Rector of Holy Trinity Church, Brooklyn.

"The Liberal Evangelicals' Approach to Youth," Rev. Charles W. Sheerin, Rector of Grace and Holy Trinity Church, Richmond, Va.

The Rt. Rev. Henry W. Hobson, D.D., Bishop of Southern Ohio, will be the preacher at the Vesper Service on Monday at 5 P. M., in St. Andrew's Collegiate Chapel.

The Rt. Rev. James De Wolf Perry, D.D., the Presiding Bishop, and the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, will make addresses of welcome Monday night at 8 P. M.

"The Liberal Evangelicals' Message in Our Church Today" is the topic for Monday night and will be presented by the Rt. Rev. Edward L. Parsons, D.D., Bishop of California. Discussions to follow, led by the Rev. George Cadwalader Foley, D.D., of the Diocese of Pennsylvania.

On Tuesday morning, following a 7.30 celebration of the Holy Communion there will be a short business session at 9.30, after which at 10 o'clock the presentation of topics and their discussion will be resumed in the following order:

"The Liberal Evangelicals' Approach to Worship," Rev. Howard C. Robbins, D.D., General Theological Seminary, N. Y. Discussions to follow, led by the Rev. Theodore H. Evans, Rector of Christ Church, Tuscaloosa, Alabama.

"What Have the Liberal Evangelicals to Give to the College Men Today?" Rev. C. Leslie Glenn, Rector of Christ Church, Cambridge, Mass.

"What Attitude Shall Our Church Take Against War?" Rt. Rev. Charles H. Gilbert, D.D., Suffragan Bishop of New York. Discussions to follow, led by the Rev. Elmore McKee, Rector of Trinity Church, N. Y.

"The Appeal of Jesus to Modern Life," Rt. Rev. Benjamin Washburn, D.D., Bishop Coadjutor of Newark. Discussions to follow, led by the Rt. Rev. Henry W. Hobson, D.D., Bishop of Southern Ohio.

The Executive Committee of the national organization comprises the Rev. Messrs. W. Russell Bowie, Howard C. Robbins, J. Howard Melish, Robert Rogers, George Trowbridge, W. Brooke Stabler and Mr. William L. Savage. The Rev. Dr. E. Clowes Chorley is Chairman of the Conference Committee.

Some Hitherto Unpublished Writings of Bishop White

From the personal collection of Mr. William Ives Rutter, a member of the Vestry of St. Mary's Church, West Philadelphia, and also Secretary of the Church Historical Society, THE CHURCH NEWS was able to obtain copies of an original prayer prepared by Bishop White and also copies of several letters written by him. These originals are all in the handwriting of the venerated First Bishop of the Diocese and First Presiding Bishop of the Church, and may be of interest to many of our readers in connection with the May Commemoration of the 150th Anniversary of the series of meetings in 1784 which, under Bishop White's inspiring and far-seeing leadership, brought the scattered churches of that period into unity.

The prayer bears the caption, "A Prayer for a Young Woman." It is undated and gives no indication for whom it was prepared. It reads as follows:

A Prayer for a Young Woman

Most precious Father, I present unto thee myself, Soul & Body; my Thoughts & Words, my Actions & my Intentions, my Affections & my Passions, to be guided by thy Counsels, to be Sanctified by thy Spirit & to be directed by thy sovereign Will. Preserve me from all unreasonable & unholy Desires, from Impatience, from unprovoked and excessive Anger & from whatever else is Evidence of an unsubdued Spirit; ye Issue of ye Frailty of ye corruption of ye Body of Sin & Death. May thy Providence be my Guide, under all ye Dangers attendant on this Life of Tryal; may thy Holy Spirit be my Preserver under all Temptations; & may thy Word be my Consolation under all its Disappointment & its Sorrows. Raise my Thoughts & my Desires to heavenly Things. Pardon ye Sins into which, thro' Frailty I may have fallen, & give me holy Purposes of Amendment, with Strength to perform faithfully, whatever I may design sincerely. Teach me in Consideration of ye uncertainty of Life, so to be always prepared for my latter End; so that by Diligence & Integrity in whatever circumstances may be allotted to me, by Constancy & Fervour in my Devotions, by Integrity & Charity in all my Words & Actions, & by Moderation in all my Enjoyments, I may be prepared for ye Account to be rendered in ye Judgment on all Things done in ye Body. Finally, in Life & in Death, may I promote thy Glory; so as to be accepted thro' ye Merits of ye only Mediator between God and Man; who, in ye Days of his Humanity, went about doing Good & his life, as an Example that we should follow his Steps; thy Son Jesus Christ our Lord; to whom be Glory forever & ever. Amen.

The letter which follows this paragraph was written while he was in England after he had been ordained to the Diaconate on December 23, 1770, by Dr. Philip Young, Bishop of Norwich, and while he was awaiting advancement to the Priesthood. The letter was written in August of 1771, and in it he refers to the fact that it will not be until April of the following year that he will have reached the required age to receive this advancement. There is nothing to indicate to whom the letter was written. It will be recalled that he was advanced to the Priesthood on April 25, 1772, by Dr. Richard Terrick, Bishop of London, whose jurisdiction included all the churches in America. The letter follows:

Revd' & dear Sir,

Your Letter dated May 22d gave me very great Pleasure, as it assured me you was recovering from your late illness. I am very glad you have ye Prospect of Assistance in your pastoral Duty, for a little Relief from it will certainly be ye best Means of confirming you in a good State of Health.

I have been but little in London since ye Receipt of your Letter & therefore was obliged to defer executing your Commission with Regard to ye Books & ye Payment of your annual subscription to ye Society's Treasurer: for five years I have already paid him & when ye sixth is paid for, will send ye Receipts together. I enquired of Mr. Stone ye Price of a Gown & Cassock of ye best Prunella with a silk Sash & find it will amount to 7L 12s—This you desire I will bring to America with me. My obligations Sir for ye kind Regard you are pleased to express for me, can never be sufficiently acknowledged. I should be very unworthy that Regard could I even wish it would lead you an unbecoming Partiality, especially in Matters where ye least Degree of it would be much to blame. You assure me that your Inclinations are to do what is right, affectionate & kind to all. I was always convinced of ye Truth of this, nor can I conceive that ye most jealous Mind could take Exceptions to your Conduct, unless falsely represented.

Ye greatest Part of this Summer I have spent in Twickenham, where I am very happy in ye Company of my Relations & other agreeable Acquaintance. I am afraid this pleasant Retreat will deprive me if several Tours which at first I proposed to make.

Ye Summers of England delight me beyond Measure & this in particular is said to be a very good one. Ye Country is so fine in this Season, that I am become quite indifferent to London: especially as most of my Friends are retired from it to their several Seats.

Tho' my time passes agreeably here, I look forward with great Pleasure to ye time when I hope to meet my Friends in Philada. Next April will make my age compleat & as soon as my second Orders can be obtained, ye first Opportunity shall bring me home, if it please God to continue me alive & Well; firmly hoping that I shall then meet you in a good State of Health, I am, dear & Revd' Sir—

Your affectionate Friend & humble Servant,

WM. WHITE.

P.S. I will beg you Sir, when you see Dr. Smith to make my respectful Compliments to him.
Twickenham, Aug. 20, 1771.

Another letter, with the envelope in which it was posted, bears an 1825 date, and relates to the Charter for Christ Church, Pottstown, as it was addressed to Robert Enoch Hobart, brother of Bishop Hobart, who was one of the founders of the Pottstown Parish. This letter reads:

Pha. May 26, 1825

Dear Sir,

I recd.' your Letter of ye 12th Inst & have duly attended to its contents by presenting ye Charter accompanying it to ye Council of Advice & obtaining their Sanction. It has lain by me ever since under ye Expectation that, as intimated in your Letter, your Son would call for it, but, being informed that he has left Town, I write to inform you that it is ready to be delivered to your Order. I expect to leave ye City on Monday for Pittsburgh, but ye Instrument will be left with my Daughter if not sooner called for.

I am, respectfully
Your very humble Servt'
WM. WHITE

Another letter is addressed to Bishop Doane of New Jersey, who was to assist in the Consecration of Bishop Kemper, and notified the latter of the appointment of Friday, September 25,

1835, for the Service. Dr. Kemper was the 27th and the last of the Bishops at whose Consecration Bishop White officiated. He was then in his 88th year, and on July 15 of the following year he passed to his rest. The letter to Bishop Doane reads:

Pha. Sept. 14, 1835

Rt. Revd'
George Washington Doane, D.D.
Bishop of ye Ep'l Church, N. J.
Burlington
Rt. Revd' & Dear Sir,

It is proper to inform you, under ye Expectation of your Ep'l Assistance at ye coming Consecration, that I have appointed for it, Friday ye 25th Inst.

It is not uncommonly reported that ye Occasion is to be on ye 24th. But Mr. Binney's Eulogium on Judge Marshall is to be on that Day, ye Judge's Birth Day, and not on ye 25th as erroneously announced in ye newspapers. I have promised to precede ye Exercises with Prayer.

It was not until this Morning, that I became officially informed of ye Acceptance of Dr. Kemper.

I remain your Aff't Brother
WM. WHITE

1934 SUMMER CONFERENCES

One thing that the depression has hardly touched is the Summer Conference. They have so proved their worth during the few years of their existence that people make real sacrifices to attend. It would be difficult to find a place where work and worship and recreation are more delightfully combined than at these gatherings of Church people. Although there are a number of them scattered all over the country, we are particularly interested in four which should appeal to the people of this Diocese.

For those who can afford the time and the money, nothing could be more delightful than the Wellesley and Northfield Conferences in Massachusetts. The former is a senior conference, intended for those who have finished high school, and they have a faculty which makes it worth while for clergy and laity alike to attend. Northfield is a girls' conference.

Of special interest to the young people is the Bethlehem Conference, held at the Moravian College in Bethlehem. Two very attractive courses among others are "A Program for the Y. P. F.," by the Rev. A. K. Fenton and the Rev. A. M. Holloway, and "Developing Your Personality" (the girl and her Church life), by Mrs. T. B. Smythe.

The Blue Mountain Conference is known to all Church people in this neighborhood. This year it is to be held at Penn Hall, an attractive girls' school at Chambersburg, Pa. The General Conference will have such outstanding people as the Rev. Angus Dun and the Rev. Alexander Zabriskie. Dr. Lewis B. Franklin will give a course on missions. Blue Mountain is intended as an advanced conference to help people who are already active in Church life to prepare themselves for more effective service. While the Conference welcomes young people, it requires that they shall have been out of high school for at least one year, or have had the equivalent in experience. The Children's Conference, which runs at the same time, is planned for boys and girls from the first to the sixth grades—approximately from 7 to 12 years of age. One of the leaders of the Clergy Mid-Week Conference will be the Rev. Wilbur L. Caswell.

The following is a digest of the dates and expenses of the above conferences. Further information may be had at Room 30 at the Church House.

Wellesley: June 25 to July 6. $40.

Northfield: June 25 to July 3. $23 to $31.

Bethlehem: June 24 to June 29. $12.

Blue Mountain: General Conference—June 25 to July 6, $30; Children's Conference (same dates), $22; Clergy Conference—June 25 to June 29, $10.

HOW PARENTS MAY SHARE OPPORTUNITY IN SUMMER WITH THEIR CHILDREN

It was the first fall Sunday of Church School. Into the classes came the children, armed with evidence of summer happenings. One boy carried pictures, taken of churches he had visited during the summer. A girl brought a postal card of a Roman Catholic Church in Atlantic City, explaining that she and her mother had gone there "because it was the only church which had its picture on the newsstands." Other children offered their contributions by word of mouth and drew pictures of summer experiences. And shortly two classes were launched naturally and enthusiastically upon a unit of work, entitled "Finding out about our parish church."

But the teachers had set the stage in the early spring. They had talked over with the groups the opportunities which the summer offered for new religious activity. The children might, they suggested, visit other churches and Church Schools and bring back ideas for their own parish. In their traveling they might stop to visit mission churches or in their homes make gifts which they might send to such churches, perhaps through the Christmas Box. They might notice the different kinds of architecture in churches and keep notebooks for sketching these differences. They might build an out-of-door shrine or chapel in the woods, and hold family services there. They might even make a map of Palestine, on the seashore or in a field or backyard, so large that people could walk out the life of our Lord, going from Nazareth up to Jerusalem, from the desert to Capernaum. They might make friends with people from other parts of the city or country, especially those who had had experiences in different kinds of living, perhaps people of different races, classes, creeds. They might make friends with workers in their families, their milkman, postman, delivery man, policeman, inquiring about their families and interests. They might build a *prie dieu* for personal use. They might read several religious books.

Summer is, of course, not a time to relax religious life. It is a time to deepen such life, especially within the family group where living together and going on excursions together often brings new insights and opportunities for parents to share with their children the realities of living. It gives them an opportunity together to try to understand the purpose of God for His world. Let us, then, as teachers and parents alike, determine so to set the stage for our children's summer that through fellowship with many different kinds of people, through thinking and working upon many religious subjects, through an appreciation of nature, through participation in God's work in the world, our children may ever grow into more religious persons.

Books suggested for summer reading include:

Kindergarten and Primary Grades:

Danielson, Frances: "Bible Story Book." $2.00. Pilgrim Press, Boston. A most useful book of Old and New Testament stories.

Fox, H. W.: "Tales from the Old Testament." $1.00. Harper's, 1934. Old Testament stories retold in splendid Biblical setting.

"The Little Children's Bible." Macmillan. $1.00. 1924. Excerpts from the Bible, wisely chosen for this age.
Junior Grades:

Bonser, Edna: "How the Early Hebrews Lived and Learned." Old Testament stories delightfully interwoven in a story of the development of the Hebrew race.

Jones, Rufus: "The Boy Jesus and His Companions." $1.25. Macmillan, 1922. An imaginary account of the boyhood of Jesus.

"The Older Children's Bible." Macmillan. $1.75. 1924. Excerpts from the Bible, wisely chosen for this age.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

NEARLY 400 ARE PRESENT AT AUXILIARY'S ANNUAL MEETING ON APRIL 25TH

Numbers tell the story more plainly than hundreds of words. Last year's Annual Meeting had an attendance of 180; this year, 381 persons came. There were the usual reports at this year's meeting on April 25, but they were brief and interesting. The spirit of good-fellowship gave a "party" atmosphere to the whole proceedings, while the inspiring words of the speaker, Mrs. James Cain (President of the 4th Province), struck the spiritual note. We came away from the Luncheon-Meeting feeling that we had been entertained and filled with nourishment for both soul and body. The following brief resume of Mrs. Cain's wonderful speech will show what we mean by *spiritual food!*

"Every truth has four corners." Each listener here will have a different thought on the speaker's message. The Woman's Auxiliary is a Crusade, not an organization, to enlist every woman in the Church's work. The accomplishment of the Church is but the sum-total of the work of individuals. What part should the Church play in the present world crisis? How can limits and boundaries be made of the Kingdom of God? The Church offers a strengthening message to all the world. The failure of Christianity as a world force is the fault of you and I, all of us. If the corporate Church had given a courageous witness, would there have been this trouble now? Materially, there is the necessity for economy; but spiritually, we still have plenty to spend. We must go forward with Faith. Sir James Jeans says: "Our problem is no longer merely to muddle through." We are passing through one of the revolutionary periods of Time; the challenge is to people of our generation and to the Church. We must restore the Church to her old place of *leadership;* in ancient times the Church challenged the world, now the world challenges the Church. The Church must proclaim her leadership by building up public opinion for social reforms: the abolition of slums and child labor, the fair division of profits, the hours and wages of labor, industry as a means of public welfare instead of private gain. These are all tenets of Christianity. The Church must re-affirm her truth that Christianity teaches a new way for people to live together. We must hold ourselves in readiness to serve the Church, sacrificing our own interests to hers. The Church must make people want peace instead of war, through molding public opinion. The Church must inspire men for the adventure of reconstruction ahead of us all. The Church must build up our moral fibre; privilege must sacrifice itself. Forced dependence has a bad effect on young people especially; what will be their future? Men are looking to the Church for leadership and inspiration and courage. You and I are the Church in her human aspects. Our Lord has always worked through the men and women who are willing to surrender themselves daily to His will and His work. Through *service* we shall find the purpose of God.

UNITED THANK OFFERING SPRING PRESENTATION TOTALS $10,729.29

The Spring In-gathering of the United Thank Offering for 1934 of the women of the Diocese of Pennsylvania was presented at St. Clement's Church, 20th and Cherry streets, on May 3.

The Rev. Dr. Frederic S. Fleming, D.D. Rector of Trinity Church, New York City, made the address, and the Bishop of the Diocese was the Celebrant, assisted by Dr. Joiner, the Rector of the church, and the Rev. W. P. S. Lander, Rector of the Church of the Good Shepherd, Rosemont.

The Offering presented was $10,729.29.

This makes us approximately $25,000 behind our figures of three years ago. A large sum, but by no means impossible to overcome.

If every woman of the Church in this Diocese knew of the United Thank Offering, and had the joy and privilege of sharing in it, and had the opportunity of having and using a little Blue Box, and even if she only put 1c a day into it, at the end of three years our Offering would amount to over $405,000! The highest it has ever been was at Denver, in 1931, when we presented $95,070.23.

Won't each and everyone of you make yourselves publicity agents during the coming summer? Talk about the U. T. O., try and interest others in it and get them to take and use a Blue Box, and above all, pray about it. Those 200 self-sacrificing women missionaries out in the field are looking at us and counting on us for their support. Are we going to let them down? Get your Rector to co-operate by giving it publicity in Church, so that our Fall In-gathering the first week in October, just before the great Triennial Presentation Service on October 11 at Atlantic City, may bring Pennsylvania's Offering up to our former standards or even higher.

It is up to us, because we are the women of the Church, and it is our Offering, and we *can't* let it fall behind.

"On His altar laid we leave them;
Christ present them! God receive them!"

Will the women of the Church next October present an Offering worthy of those words?

THE WOMAN'S AID
to the
Convocation of Germantown
will hold a
GARDEN PARTY
Thursday, May 25
at the
OLD WISTER HOUSE
Germantown Avenue
at Queen Lane
from 3 to 8 P. M.
Proceeds for Missions of the Convocation
Supper, 50 cents
Take Route 23 car on Germantown Avenue

UNITED THANK OFFERING PLAY BY MRS. HARRY BAKER

I wish every woman in our Diocese could have been at the Parish House of the Church of the Good Shepherd, Rosemont, Pa., on Tuesday evening, April 24th, to see the play, "Hester Brown's Vision," written by Mrs. Harry F. Baker (one time Diocesan Treasurer of the U. T. O.). Mrs. Baker wrote it to quicken and awaken interest in this Offering. Much needs to be given to the Offering before it will be presented in October in Atlantic City at the meeting of General Convention. The play was finely presented, the actors being several women of the Parish Woman's Auxiliary. The way each took her part deserves high praise and showed how entirely all had caught the vision of what Mrs. Baker wanted to bring out in the play, which was to waken everyone up to the idea of what the U. T. O. stood for in its great missionary achievements and how the little blue boxes should be in every household, a reminder of this big work. In the second act an angel who comes on to bring a vision of what the little blue box may mean in one's life explained the work done by the U. T. O., as pic-

tures were thrown on the screen showing places and people. The play was so successfully presented that many are asking that it be given in city parishes. Author and actors are to be thanked for this contribution that they have given to the Church's life in our Diocese.

B. B. VAN HARLINGEN.

ST. MARTHA'S HOUSE OPENS GOLD RECLAIMING MARTS FOR ITS SUMMER WORK

If only I were a millionaire! There are so many things I would like to help —but I just can't. How many times have you said or thought that? I know I have.

Now here is a time, without being millionaires, both you and I may help St. Martha's Settlement House, United States Government, and, incidentally, ourselves.

St. Martha's House, to raise its money for summer work, is now buying old gold, silver, platinum.

The President of the United States has asked that gold be reclaimed; that money be put in circulation.

St. Martha's House has established Gold Reclaiming Stations at 1427 Walnut Street, Frank & Seder's Department Store, 69th Street and Ashby Road, and 2029 South 8th Street, starting Monday, May 8, and ending June 1.

Bring your old gold (rings, stickpins, dental gold, buckles, vanity cases, etc.) to one of these stations where a hostess will welcome you any day from 9 to 6 P. M. Receive cash to put into immediate circulation. Help the President in his program. And through its commission on sales, help St. Martha's care for its neighborhood children during the coming hot months.

It only takes a little acorn to start a big oak tree. A little act or thought of yours may plant an acorn of kindness that may be a sturdy oak of shelter for somebody this year.

MRS. WM. J. HAINES.

THE WOMAN'S AID
to the
Convocation of North Phila.
will hold a
COLONIAL GARDEN PARTY
Thursday, June 7
From 2.00 to 8.00 P. M.
at "WYCK"
The Residence of
Mr. Casper Wistar Haines
Germantown Avenue at Walnut Lane
Proceeds for Missions in Convocation.

Visit the beautiful Rose Garden; enjoy the delightful music; see the stately minuet rendered by the Junior League in Colonial costume; hear Spirituals sung by St. Augustine's men's choir; partake of excellent supper served on the lawn under the old trees at 5.30 P. M.

In event of rain, Parish House of Christ and St. Michael's Church, Tulpehocken and McCallum Streets.

Here's a Good Place to Come June 9th

IT'S THE WASHINGTON MEMORIAL CHAPEL
AT VALLEY FORGE
THE WOMAN'S AID
of the
CONVOCATION OF NORRISTOWN
Is to Hold Its
ANNUAL GARDEN PARTY
Don't Forget the Date
SATURDAY, JUNE 9TH
From 3 to 7 P. M.
Proceeds for Missions of Convocation

Cakes	Utility Tables
Candy	White Elephants
Ice Cream	Afternoon Tea
Plants and Flowers	Fortunes

SUPPER, FIFTY CENTS

HOUSE OF REST ARRANGES FOR "OPEN HOUSE AND TEA" FRIDAY, JUNE 1, 3 TO 6 P. M.

The House of Rest for the Aged, Wayne Avenue and Haines Street, Germantown, extends a cordial invitation to all the clergy and friends of the home throughout the Diocese to come to the "Open House and Tea" at the home on Friday, June 1, from 3 to 6 P. M. Members of the home, there are twenty-six of them at present, are looking forward with great eagerness to this event, and to the joy that will come to them in meeting many of their friends.

The Managers of the home, as well as the resident members, are hopeful that a large number of the clergy and members of the Church will take advantage of the opportunity to visit the home on that day. The Managers are making their Annual Spring Appeal for the twenty-six old ladies who are members of the home, and the appeal reads, "Will you give One Dollar or more to enable us to maintain and soon to increase the capacity?"

They ask that checks be made payable to Samuel F. Houston, Treasurer, and be forwarded to him at 512 Real Estate Trust Building, Broad and Chestnut Streets, Phila. Bishop Taitt is President of the Board of Trustees of the home, and it is the only Diocesan Home for the Aged in Philadelphia.

THE WOMAN'S AID
of the
Convocation of West Phila.
has arranged for
"A SPRING FLOWER MARKET"
Thursday, May 10
at
ST. PAUL'S CHURCH
OVERBROOK
Lancaster and Overbrook Aves.
Proceeds for Missions of the Convocation.

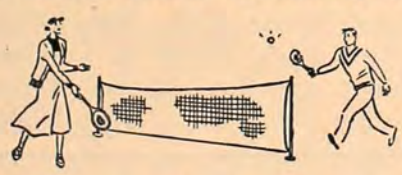
Attractive booths of beautiful flowers, plants, seeds, durable and useful garden tools, cake and candy booths.

Opens at 3 P. M.
Supper from 5.30 to 7.30.....50c
Dancing, 8.30, tickets.....25c

OUR
Spring Song
IS A
Surf Song

With our lazy Sun Decks as first balcony, the sea for a stage, and a backdrop of clear, blue sky, the breakers are putting on a continuous show for all our spring guests. In addition, to every one attending the performance we offer a complete program for a pleasant spring holiday. • With the beach at our door,

and game rooms, squash courts, dances, music and varied entertainments right here in the hotels, you'll have no time for boredom. Outside there's golf, tennis, riding, and a Boardwalk lined with fascinating shops. • If, on the other hand, you prefer relaxation, we know of no pleasanter ways to find it than basking in the salted sunshine on our broad Ocean Decks, effacing fatigue in our modern health baths, or sinking into profound sleep at night to the rhythm of the sounding surf. . . . And our chef has a way with food that is wonderfully re-



freshing. • You'll never know how sweet springtime can be until you get a good sample of the seashore variety. We'll do our best to make it a good one. Write for reservations. Moderate rates. American and European plans.

Leeds and Lippincott Company

Chalfonte-Haddon Hall

ATLANTIC CITY

NURSES TRAINING SCHOOL OF EPISCOPAL HOSPITAL GRADUATES LARGE CLASS

Bishop Taitt awarded diplomas to forty-three graduates of the Episcopal Hospital Training School for Nurses on Wednesday night, May 16, in the Chapel of the Hospital. It was one of the largest classes to graduate. The Commencement Address was delivered by the Rev. Howard R. Weir, Rector of the Church of the Holy Trinity, Rittenhouse Square. The Rev. Joseph Manuel, Chaplain of the Hospital, assisted the Bishop in the religious services. Following the graduation exercises there was a reception in the Nurses' Home.

Those to whom diplomas were awarded follow:

Frances R. Baer, Jenkintown, Pa.; Margaret M. Beatty, Phila.; Margaret F. Bingaman, McClure, Pa.; Isabella Black, Lebanon, Pa.; Emily E. Bowditch, Phila.; Katharine Bowman, Phila.; Alberta E. Budd, Woodbury, N. J.; Ena K. Coldren, Uniontown, Pa.; Catherine C. Correll, Norristown, Pa.; Alice L. Deter, Johnsonburg, Pa.; Sara A. E. Eddinger, Jonestown, Pa.; Ruth A. Evans, Laurel, Delaware; Dorothy Everett, Holicong, Pa.; Mary E. Fletcher, Bacon, Delaware; Georgiana J. Galt, Binghamton, N. Y.; Agnes E. Gardner, Preston, Maryland; Mary V. Hale, Reading, Pa.; Mona L. Hamberger, Enola, Pa.; Dorothy K. Heckler, Colmar, Pa.; Eleanor L. Herstine, Elkton, Maryland; Katherine M. Hillier, Huntingdon, Pa.; Kathryn S. Holt, Pottsville, Pa.

Margaret B. Jones, Berwick, Pa.; Mary Avis Kerlin, Trenton, N. J.; Kathleen B. King, Raleigh, N. C.; Ann E. J. Krohn, Harrisburg, Pa.; Mildred B. Lane, Phila.; Dorothy E. Low, Woodbury, N. J.; Lydia E. Rose, Phila.; Rosalind E. Russell, Gibbsboro, N. J.; Georgia M. Shiffer, Millerstown, Pa.; Hazel M. Shiffer, Millerstown, Pa.; M. Pauline Shoup, Pottsville, Pa.; Clara E. Snyder, Johnsonburg, Pa.; Eleanor N. Stafford, Huntingdon, Pa.; Marjorie A. Stephenson, Colora, Maryland; A. Olive Templeman, Chicago, Ill.; Florence E. Tobin, Doylestown, Pa.; Anna R. Tucker, Perryville, Maryland; Marjorie E. Willauer, National Park, New Jersey; Maryetta Wood, Danboro, Pa.; Margaret D. Woodworth, Jermyn, Pa.; E. Marian Young, Bethlehem, Pa.

LEAGUE FOR ISOLATED

The League of Intercessors for the Isolated, following its March meeting, sent Easter cards and the Easter *Friendly Visitor* to all members. Letters of loving appreciation for this personal contact we are trying to give by mail and by visits are growing in number.

Wicaco
Garden Fete
SATURDAY, JUNE 9
AFTERNOON and EVENING
OLD SWEDES' CHURCH
CHRISTIAN and WATER STS.
HISTORICAL PAGEANT
TEA GARDEN FLOWER MART
BUFFET SUPPER

There are match boxes on sale in The Supply Shop at a very reasonable price! And Mrs. Walker will tell you the pleasant story of their origin.

ELIZABETH HAUPT SMITH,
Secretary.

CAN ANYONE SUPPLY NEEDS OF THIS NEW COLORED WORK

The Rev. P. R. Stockman, Dean of the North Philadelphia Convocation, in announcing the inauguration of a neighborhood Chapel in the home of the Rev. Charles A. Levy, a colored Deacon, at 2251 West Cumberland Street, reports a list of needs which are required to equip this new work. If any parish or group or individual can help, communicate with Dean Stockman.

The articles needed are: Altar and hangings, Sanctuary rail, Organ, Piano, Chairs, Vestments (Stoles, etc.), Choir Vestments, Carpets, Pictures, Prayer Books and Hymnals, Tables, Primary Chairs, Lighting Fixtures, Bible for Lectern.

MISSIONS ASK FOR SMALL POWER FANS, ALSO CHAIRS

The Rev. Robert C. Bubbs, priest in charge of St. Ambrose Mission, Howard and Ontario Streets, expresses his appreciation of the gift of a sewing machine to the Mission as the result of a notice of the need published in THE CHURCH NEWS. The experience moves him to ask for another notice of another need.

"May we have inserted," he writes, "an appeal for donations of several electric fans, ten inches or smaller, which we hope to install in our auditorium to make the heating system more effective next winter?"

The Rev. W. Oliver Bellis, Priest in charge of the Advent, Kennett Square, in the Chester Convocation, also forwards notice of a need. He writes:

"Will you state in the next issue of THE CHURCH NEWS that I would like to purchase, as cheaply as possible, about two dozen folding chairs for the parish house of the Church of the Advent, Kennett Square?"

CHURCH TRAINING SCHOOL TO HOLD COMMENCEMENT EXERCISES TUESDAY, MAY 29

The Church Training School of the Diocese of Pennsylvania, located at 708 Spruce Street, will hold its Commencement Exercises on Tuesday, May 29, at 11 A. M., in St. Peter's Church, Third and Pine Streets. The service will be under the direction of the Rev. Edward M. Jefferys, Rector of St. Peter's and Chaplain of the school. Bishop Taitt will officiate. Rev. Henry S. Paynter, Rector of St. Barnabas' Church, Haddington, and a member of the school faculty, will preach the Commencement sermon.

Students who will receive diplomas this year are Miss Jean Bone, Miss Ruby Burrow, Miss Elizabeth Symonds, of the Diocese of Virginia; Miss Ellen Connolly, Diocese of New Jersey; Miss Zettan Gordon, Diocese of Bethlehem; Miss Patty A. Mitchell, Diocese of West Virginia; Miss Frances Jane Nelson, Diocese of Ohio; Miss Sarah R. Thomas, Diocese of Pennsylvania; Miss Pressley Walsh, Diocese of Upper South Carolina. Certificates for work completed will be awarded to Miss Sophia H. Walker, of Baltimore, whose engagement to the Rev. Spence A. Dunbar, of Spokane, was recently announced.

The training course at the school is intended to meet the needs of women who wish to devote their lives to the Church as lay workers, missionaries, or as deaconesses. Women who desire religious study for their own improvement or for the assistance which they can render in their home parishes, are also received, as special students. Inasmuch as the times demand professionally trained workers of the highest type, the school especially welcomes the opportunity to assist in developing the spiritual life of women already trained in some special service, such as nursing, teaching, or social work.

During the past year there has been an increased attendance on the part of women living in Philadelphia and vicinity.

WILL BE AWARDED DIPLOMAS

Church Training School graduating class of 1934. From left to right, they are: Miss Jean Bone, Miss Pressley Walsh, Elizabeth Symonds, Patty A. Mitchell, Frances J. Nelson, Zettan Gordon, Ellen E. Connolly, Ruby Burrow, Sarah Thomas.

CHURCH PERIODICAL CLUB

The Church Periodical Club will meet on Friday morning, May 18, at 11 o'clock, in the Church House. Mrs. A. F. Kempton, the President, will preside and urges every member to be present. Many items of business are to be discussed, as well as plans for the C. P. C. part in the General Convention of the Church, which will assemble next October in Atlantic City. It is necessary that each Secretary and any others who are interested answer the rollcall on Friday, May 18.

ST. MARK'S, FRANKFORD, HONORS VETERAN TEACHER ON HER 82ND BIRTHDAY

Miss Adeline E. Harding, of St. Mark's Church, Frankford, whose record of faithful and continuous service as teacher in the Sunday School of that parish covers a period of sixty-six years, was tendered a pleasant surprise on her 82nd birthday, Monday, March 22.

Miss Harding had asked the members of her Sunday School class to receive Holy Communion with her that morning. There was a meeting of the Woman's Guild that day, and when Mrs. Harding came to the Guild meeting she found they had prepared a luncheon in her honor. The table was adorned with a beautiful birthday cake. On her arrival home she found it filled with many beautiful flowers and other tokens of love and affection from members of the parish and friends.

THE RECTORY CLUB

About two years ago two clergymen's wives met on a train, one being practically a new member in the Diocese and saying that she knew so few of the clergy's wives and there seemed to be no way of meeting them. Shortly after this the Churchwomen's Club gave a tea for the wives of the clergy and at that time it was decided to form an organization to meet occasionally for the purpose of knowing each better and to welcome newcomers.

The last meeting was held on April 26th in the form of a luncheon at the Warburton House, in charge of Mrs. Alan R. VanMeter and her committee. Forty-five of the clergy's wives were in attendance and after the luncheon they were delightfully entertained by Miss Lilian Lee Biddle, the noted dramatic interpretator.

A short business meeting was held and the minutes of the last meeting were read by Mrs. Frank W. Bonynge, the secretary, and afterward the chairman for the coming year, Mrs. George Copeland, was elected. The next luncheons are planned for the early fall, January and April.

DR. ARNDT WILL SERVE AS SUPPLY AT ST. PAUL'S AMERICAN CHURCH, ROME

On Tuesday, May 15, the Rev. Dr. Charles H. Arndt, Rector Emeritus of Christ and St. Michael's Church, Germantown, sailed for Italy, accompanied by Mrs. Arndt. Dr. and Mrs. Arndt will go direct to Rome, where he will serve as locum tenens at the American Church in that city during July and August. Dr. Arndt's address in Rome will be "St. Paul's American Church, Via Napoli 58, Rome (22) Italy." Dr. and Mrs. Arndt will return home sometime in the fall.

MAY DAY FETE

EPISCOPAL HOSPITAL

WEDNESDAY, MAY 23
11 A. M. to 6 P. M.

Under auspices of Episcopal Hospital Branch of Elizabeth P. Martin League for Service.

Proceeds for Occupational Therapy Department.

"There's a Welcome Waiting You"

(Continued from page 249)

Their constant appeal for release is perhaps the most human of the cries one hears. In this cry one can feel the nostalgia of the soul, a far more potent cause of unrest and sadness than we commonly believe. This homesickness, however, could be allayed, if not relieved, if the relatives and friends of these sufferers kept in closer touch with them. For while the Hospital is made as homelike as possible, and (as one well versed in such matters says), "The patients are made to feel like one big family"—it is not *home*. Six months, two years, twelve years or longer spent in it is likely to drive inward and repress the natural instincts that develop about the idea of home, unless the ties of home life are renewed by their active exercise in the company of those in whom they are still strong. The neglect of this obvious service cannot but be detrimental to the patients, rubbing their minds the wrong way and so far delaying their readjustment to normal society. Many of them retain their membership in the city churches in which, before their commitment, they were active members. If their pastors and fellow-members would occasionally visit them their nostalgia would not be so keenly felt. What they most need is a friend. A visit or a friendly letter works wonders.

Offsetting the gloomier aspect of the picture are others disclosing the social and educational activities of the patients, which are among the brightest and most hopeful the Hospital presents. The children go to school under competent teachers, "do" lessons, and achieve their own measure of success. Then, occupational therapy is practised under experts in each of the three departments. Golden opportunities are offered in these wards for the service of kindness and encouragement. We live by our work. We also live by admiration, as the poet reminds us; and surely, where none admire, it is useless to try and do excellent work. Happily, excellent work is often produced by those patients who are capable of guidance in some chosen line. Here you may meet artists, designers of jewelry, clever needlewomen, weavers, carpenters, broom-makers turning out products that need no advertising to make them marketable. Housework and farming absorb large numbers of others in seasonal industry that helps towards readjustment and social rehabilitation.

Another glimpse reveals the patients at play. In summer you may see the men playing baseball, meeting visiting teams in equal combat, winning and losing as good sportsmen. Mention must also be made of the annual picnic, which musters 1,200 patients for a day's outing on the farm, with games and other diversions on the card. Miss Rendell takes her blind protegés on a similar holiday. It is a merry time, eagerly anticipated and enjoyed by all. Dancing is also (and wisely) allowed, the music being furnished by the patients themselves; and there is a band of twenty pieces which visits the wards at stated periods. Dramatic performances, concerts, and the "movies" contribute their quota of amusement, edification and enjoyment. First-rate artists give their services to this essentially healing work, aided by groups of young people with a fine feeling for their less fortunate neighbors. Complete plays have been given to audiences as responsive and appreciative as one could wish. Next to worship, these recreational activities seem to have the highest tonic effect, lasting far beyond

(Continued on next page)

CAMP DUNE BY-THE-SEA. Ship Bottom, N. J. Ocean front camp for Christian girls. Surf bathing; swimming, and glorious sailing on the bay in a "sneak" with "Skipper." Archery, tennis, riding, other sports. Crafts, music, dancing, operetta. Expert supervision. Booklet. Marguerite E. Sibley, 2023 Walnut St., Philadelphia, Pa.

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An Episcopal Country School in attractive suburb of historical Richmond. Graduates yearly enter colleges requiring board examinations and those accepting certificates. Art, Music. Riding and other outdoor activities the year round. Write for circular. Address:
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An Episcopal girls' school of fine old traditions and high standards in the beautiful Valley of Virginia. College preparatory, general courses, and secretarial courses. Music, art, expression. Graduates successful in college. Well-equipped buildings. New gymnasium, pool. Outdoor life. Riding. Founded 1843. Catalog. Ophelia S. T. Carr, A.B., Box P., Staunton, Va.

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A Girls' School for character building and scholarship. Elementary grades and accredited College Preparatory. Religion, Languages, Music, Art, Home Economics. Boys admitted to Grades I-III. 44th year began Sept. 18.
Ask for Catalog E
Lankenau School, 2200-2400 Girard Ave.
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Arlington Hall for Girls
Junior College and accredited 4-year high school. 100-acre campus. Building practically fireproof. Connecting baths. All sports. Address,
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Ben. Franklin Sta., Box 818-E.
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SOKOKIS CAMP IN MAINE
"A real camp for real boys"
Long Lake, Bridgton, Maine. 19th season. All camp activities. Hydroglider, Aquaplane. Separate camp for junior boys. Adress: Lewis C. Williams, Hotel St. George, Brooklyn, N. Y., or F. J. Doolittle, Oak Lane, Pa.

I. W. MULREADY
Black and White Shop
For the
New Spring Mode
Don't Fail to Visit Our **BUDGET SHOP**
. . . FEATURING HATS FROM $5.00 UP
•
125 South 16th Street
Philadelphia

(Continued from previous page)

the moment. Friendships are formed between patients and visitors. And strange as it may seem, the finer the art the more it is admired and desired.

These glimpses of the patients at worship, at play, at work, and in the infirmaries will give the reader an impression of the important work which the staff and their helpers are doing among them. It is true these essential services are being carried on under difficult conditions, due to overcrowding. There is no church building and only the barest conveniences for worship; nor is there a hall large enough for the social and recreational work, where men, women and children could congregate and share their common experiences and enjoyments. We do our best.

The progress made in recent years in the care and treatment of the mentally afflicted warrants the hope that, with adequate public support, our Hospital may take the necessary steps in combatting and preventing the increase of insanity. Mental hygiene cannot afford to neglect a single influence that helps to keep human beings healthy and sane. What many fail to realize is that this is a matter that concerns everybody. We thank God for devoted physicians, nurses and attendants who treat those under their care with every possible consideration. Without their cooperation, the chaplains, social workers and their friends would not be able to establish contacts with the patients, which so often mean their restoration to normality, or, at least, alleviate the loneliness and sorrow of their souls. Overcrowded as the Hospital is, the results of this work are substantial. A visit to Byberry will convince my readers of this.

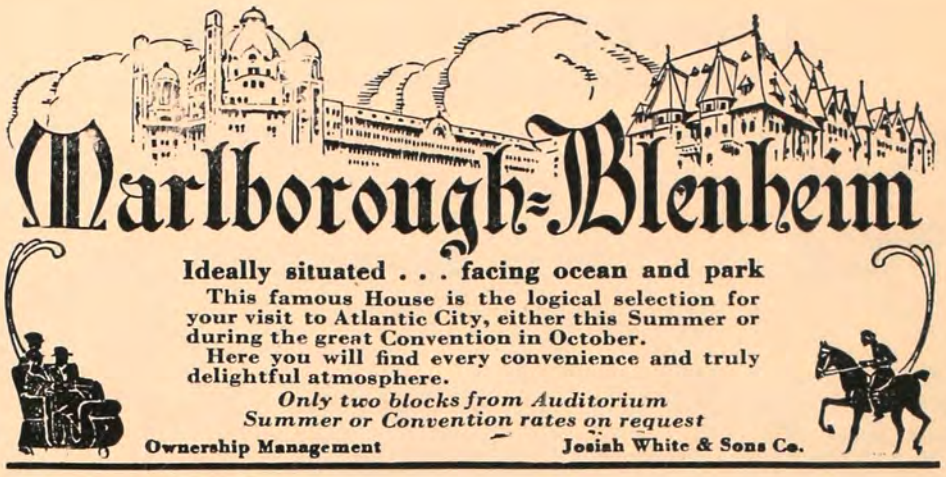
Our daily experience is that the healing power of love, so signally demonstrated by Jesus in restoring to reason and home-life the demoniacs He met, has not lost its virtue. The mentally ill still cry out for the same medicine. "After all, what the insane most need is a friend." The City Mission has for many years been acting in that capacity, and is still. No one can doubt that

"Christ's care for damaged souls,
By skill and care,
By love and prayer,
Is here dispensed and free,
Showing that Byberry
Heaven's gate may be.

Here souls are purified
By suffering,
By enduring
The darkness and despair
Of minds that need repair
And God's healing.

Not lost—these souls God sees!
These, too, He made,
And loved and saved.
By the uplifted Cross
They shall not suffer loss
Or fail of aid!

H. D.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This famous House is the logical selection for your visit to Atlantic City, either this Summer or during the great Convention in October.
Here you will find every convenience and truly delightful atmosphere.
Only two blocks from Auditorium
Summer or Convention rates on request
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SITUATION WANTED

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Book Reviews

Semitic and Hamitic Origins. By George A. Barton. University of Pennsylvania Press, Philadelphia, 1934. $4.00. 395 pages.

The Episcopal Church has always had high ideals of scholarship, but in the United States it offers few opportunities for scholarly development in a strict sense. Consequently it is advisable for the Church that those men who do show marked scholarly ability should be noticed and honored, and that their work should command attention. Among the clergy of our Church who stand high in the scholarly world, Professor Barton is notable, and the publication of a new work by him is an event of importance.

Semitic and Hamitic Origins is not a work to be lightly read. The entire field of Semitic and Hamitic culture is covered, and an enormous amount of material has been collected. Egyptians, Babylonians, Canaanites, Hebrews, and Arabs are considered, as well as peoples less well known. The primary interest is on forms of religion, especially with regard to origins and historical development. Professor Barton has the courage to reverse a number of theories which he held thirty years ago. Opinion will differ concerning the theories of the development of religion which the author advocates. It is questionable whether affinities of language are of much value in indicating racial affinities. It is probable that a specialist in Semitics would question certain statements, and that ethnologists might differ with some of the theories of social development. But it may be said that all students of the History of Religion will be obliged to consider the material here collected, and the theories advanced. It is doubtful whether the book should be recommended to the ordinary layman. It is written primarily for scholars. Yet there can be no question that the publication of such a work by a Church scholar is important, not only for scholars, but for the Church as a whole. J. K. S.

Arabia and the Bible. By James A. Montgomery. University of Pennsylvania Press, Philadelphia, 1934. $2.00; pp. 207.

It is ever a joy as great as it is rare to find a book quite obviously by an expert scholar which is at the same time understandable for laymen. Thus we are grateful to Dr. Montgomery for this volume of his Haskell Lectures at Oberlin College, in the spring of 1930. The author is recognized as one of the very foremost of American Orientalists, yet in this work descriptive of the relations of Bible life with the ancient culture of Arabia he has presented us

(Continued on next page)

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(Continued from previous page)

with a picture of Oriental development which even laymen in Old Testament studies can appreciate.

Much has been written to show Israel's connection with Egyptian civilization on the south, with Babylonian culture on the far southeast, and with the Hittite peoples of the north. It is Dr. Montgomery's thesis to emphasize the connection between the life of the Bible with the great desert races directly to the East in the Hinterland of Palestine and bring home to us the fact that the Children of Israel were genuine kinsmen of the Sons of the Desert, and that the expansion of the one is to be accurately explained only through the history of the other.

To all thoughtful Bible readers, as well as to technical Old Testament scholars, we strongly recommend this book.

L. C. Lewis.

CAMP BONSALL TO BEGIN 15TH SEASON ON JUNE 30

Announcement has been made that Camp Bonsall, of the Brotherhood of St. Andrew, located on the Big Elk Creek, near Lewisville, Chester County, Pa., will open on June 30 and continue to August 4. This year marks the fifteenth season of this camp.

The camp is operated to serve young men and boys of the Church from Pennsylvania, New York, Delaware, Maryland, Virginia, West Virginia and the District of Columbia. It is about equa-distant from Philadelphia and Baltimore. The camp again will be under the direction of Mr. Siddons Harper, Jr., of St. Mary's, Ardmore. Mr. Harper, who is a graduate of Haverford College and a teacher in the Haddonfield Junior High School, will have a carefully selected corps of counsellers and assistants.

Complete information, together with application blanks, may be obtained from Mr. George C. Wehmeyer, Treasurer of the Camp Bonsall Committee of the Brotherhood, at 820 South Vogdes Street, Philadelphia. Mr. Wehmeyer is a communicant of the Church of the Epiphany, Sherwood. Mr. Charles Cain, of St. John's, Lansdowne, is Chairman. Other members of the committee include William A. Cornelius, St. John's, Cynwyd; John P. Goheen, Good Shepherd, Germantown; Samuel Goldsmith; St. Mary's, Ardmore; Haydon O. Merrill, The Saviour, West Philadelphia; Ernest Nicolls, The Saviour, West Philadelphia; Lewis Worrall, St. Paul's Chester; George H. Randall, Holy Trinity, Philadelphia; Rodger W. Taylor, St. Martin-in-the-Fields, Chestnut Hill, and Rev. Stanley R. Wilcox, Rector of St. Paul's, Chester.

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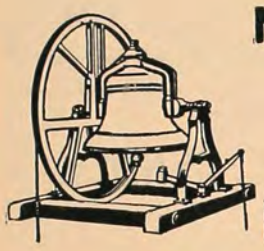

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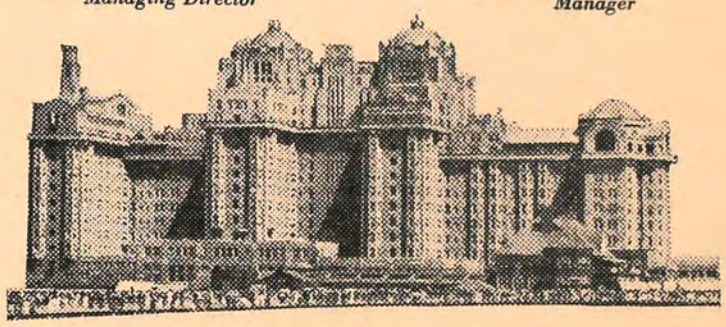

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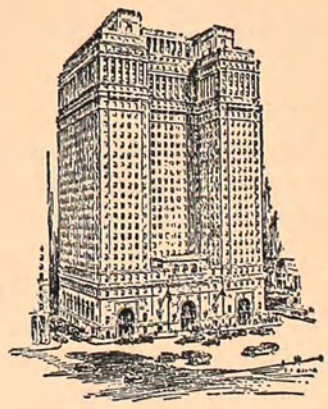

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